PHILOSOPHIC ESSAYS

ON THE

MANNERS OF VARIOUS

FOREIGN ANIMALS;

WITH OBSERVATIONS ON THE

LAWS AND CUSTOMS

OF SEVERAL

EASTERN NATIONS.

WRITTEN IN FRENCH BY

M. FOUCHER D'OBSONVILLE,

AND TRANSLATED INTO ENGLISH BY

THOMAS HOLCROFT.

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ADVERTISEMENT.

TRANSLATION has always been deemed a difficult and laborious taſk; and whoever undertakes to make an author ſpeak a foreign tongue with truth, preciſion, and elegance, will find the opinion well founded.

The following verſion enjoys one advantage which few tranſlations can boaſt; it was written at Paris, and read carefully by the author of the original work, M. Foucher d'Obſonville, in conjunction with a learned friend, a Scotch gentleman, who was equally converſant in both the French and Engliſh languages; by whom, not only every *appearance* of a counter ſenſe was corrected, but occaſional ſhort additions, explanations, and retrenchments were made.

Thoſe who may take the trouble to compare the preſent work with the original, will find ſome *few* paſſages in the notes, and the laſt ſhort article in the text, concerning the reaſoning powers of animals, omitted. For theſe omiſſions the tranſlator only is accountable; but he preſumes, the reaſons for the liberty he has thus taken, will be obvious to every perſon of candour and intelligence.

The introduction and poſtſcript relate chiefly to M. d'Obſonville's particular ſituation, preſent motives, and future intentions: they have little connexion with the other part of the work, and would intrude upon the *Engliſh* reader's time, without affording ſufficient amuſement or inſtruction.

The introduction informs him, that it was the author's determination to

ſpeak

ſpeak only on ſuch facts as he himſelf had examined with attention; which rule he ſeldom breaks, and never without honeſtly telling the reader *when* he relates from hearſay, and *what* degree of credit ſuch hearſay deſerves: and this information is as neceſſary for the Engliſh reader, as the French.

The poſtſcript announces his deſign of hereafter publiſhing a much more comprehenſive work, on the religion, manners, and high antiquity of the Indians; for which, during a long reſidence among them, he was ardently employed in collecting materials. From the Oriental writings and proofs in his poſſeſſion, he ſays, he is led to conſider all languages, books, and authors, as exceedingly modern, that do not appertain to times at leaſt twelve or fifteen hundred years before the age in which our chronology places the ſiege of Troy.

The

The work here preſented to the public is allowed to contain much uſeful intelligence, many new and curious facts, with various intereſting anecdotes, and to correct ſeveral miſtakes in natural hiſtory. Of this, however, each reader muſt judge and decide for himſelf. Thoſe who think in the affirmative, will doubtleſs wiſh to ſee the intended future work, and the proofs of that vaſt antiquity which has ſo repeatedly been attributed to the Eaſtern nations.

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PHI-

PHILOSOPHIC ESSAYS

ON THE

MANNERS OF VARIOUS FOREIGN ANIMALS.

1

REMARKS ON THE GENERATION OF ANIMALS.

FORMERLY the ſages of High-Aſia wrote upon theology, virtue, morality, and government; the greateſt number of them likewiſe conſecrated a part of their labours to love, and ſpoke of its pains, its pleaſures, and the delights of generation. I will, in a few words, give a ſketch of the ſyſtem of theſe ſages on that ſubject.

Solicited by the laws of nature, ever immutable and provident, the male and female are obliged to concur, each according to their mode, to the formation of beings like themſelves.

The ſeminal liquors, extracted in both ſexes from every part of their bodies, are in ſubſtance nearly of the ſame quality. However, when kept ſeparate, both of them are eſſentially inert, but from very different cauſes, and under very different appearances. It is their union that forms that mixt and temperate virtue, neceſſary to the grand work of generation; whence follows, the importance of preventing a mixture of the ſtrong with the weak, or the pure with the degenerate.

The female ſheds and retains within herſelf a portion of uſeful ſeed, in which humidity prevails; beſides which, it is her office to furniſh the place of reception, the heat and neceſſary nouriſhment. The ſeed of the male is the vehicle of the ſpirit of life; of the ſpark of that ineffable fire, that

ever active, ever vivifying principle, which excites and eternally ſuſtains the form of exiſtent beings. This fire penetrates and excites to motion; it developes thoſe mixt elements which preſent themſelves to its action; and from that moment intimately mingled with them, it combines and confounds them together, imprints the neceſſary impulſe to form an organiſed body, and at laſt a living animal. It is thus, that in conſidering the mechaniſm of language, the vowels and conſonants are found to concur in the formation of words; the latter become fruitful only when united with the former, in which alone reſides the principle of life.

OF SERPENTS (*a*).

THESE animals, which, as they wind and twiſt themſelves, advance ſilently by a progreſſive undulation; and when they ſleep or reſt, form their bodies into a number of circles, of which the head is the center: which, after they have caſt their ſkins, appear all at once with a renovated brilliancy; theſe animals, ſo dangerous if they are irritated, were the ſymbols of wiſdom, prudence, and immortality, among the ancient philoſophers. They are divided into a multitude of ſpecies, that differ by the intenſity of their poiſon, the ſize of their bodies, the colours with which their ſkins

(*a*) The Serpent is called *Mar*, in Perſian; *Hai*, and *Laiffa*, in Arabic; *Neah*, or *Pampou*, in Tamoul; and *Samp*, *Kakoutia*, *Boura*, and *Tchilli*, in Indoſtan. The Sea Serpent, *Cadel Pampou*, in Tamoul. The Hooded Serpent, *Nalle Pampou*, in Tamoul; *Cokra*, in Indoſtan. The Javeline, Green, or Flying Serpent, *Pache Pampou*, in Tamoul; and *Marperende*, in Perſian. The Viper, *Marafi*, in Perſian.

are

are ſpotted; and, though moſt common in marſhy grounds are found alſo in the ſea, on rocky mountains, and in barren places. They are all carnivorous, and there are ſome ſpecies that devour the others. I ſhall ſpeak particularly of ſome of thoſe only that are leaſt known in Europe, and which I have had opportunities of obſerving with conſiderable attention.

Serpent Marin, or Sea Serpent. The approach of the coaſts of India is almoſt always known by theſe Serpents, which are met at from twenty to thirty leagues diſtance. Their bite may be mortal, if not timely counteracted by ſome of the ſpecifics hereafter mentioned. Theſe reptiles appeared to me to be from three to four feet long; I do not know if there are any larger. I do not believe they are preciſely amphibious, that is to ſay, that they have the power alſo of living on land. I have often ſeen them on the ſhore, but they have always been thrown there by the ſurges, and were either dead or dying.

Serpent couronné. The crowned or hooded Serpent. — This ſpecies extends from five to ſix feet in length; the ſkin is divided in ſmall regular compartments, which being contraſted and ſeparated, more or leſs, with green, yellow, and brown, have a tolerably beautiful effect. It is called hooded from the Portugueſe word *capelo*, becauſe it has a looſe ſkin under its head, which can be extended to both ſides; and, when it is ſo, forms a ſort of hood, on which is drawn the reſemblance almoſt of a pair of ſpectacles. This looſe ſkin never takes that form but when the animal rears itſelf, agitated by fear, rage, or aſtoniſhment; in a word, by ſome object that affects it forcibly. In which caſe it raiſes the fore part of its body to nearly a third of its length; its head is then almoſt in continual action, it ſeems to look all around, but remains in the ſame place, or creeps ſlowly on its hind parts. Whence this ſpecies is in India, more than any other, the emblem of prudence; but when it eats, ſleeps, or is purſued, its hood is not extended, becauſe

cauſe the muſcles are then either relaxed or differently employed. This Serpent is an object of ſuperſtitious veneration among the Gentoo Indians, founded on ſome traits of legendary mythology: they ſeldom name it without adding ſome epithet, ſuch as the royal, the good, the holy. Some of them are happy to ſee it go and come in their houſes; whence many have received irreparable injuries: for it is very poſſible to hurt it unintentionally, without ſeeing it, or during ſleep, and it immediately revenges itſelf with fury. Its bite is ſometimes mortal in two or three hours, eſpecially if the poiſon has penetrated the larger veſſels or muſcles.

This reptile, more than any other, is attentive to the ſound of a ſort of flageolet or pipe. The Indian jugglers play a certain monotonous air, ſlow and unharmonious, which at firſt ſeems to create aſtoniſhment, preſently it advances, ſtops, rears itſelf, and extends its hood; ſometimes it will remain an hour in that poſition, and then, by gentle inclinations of

the head, indicate that theſe ſounds impreſs a ſenſe of pleaſure on its organs. Of this I have ſeveral times been convinced, by proofs made on this kind of Serpents, which have never been trained to that exerciſe, and particularly upon one that I caught in my garden. I do not however deny, that ſome *are* trained to this exerciſe: the jugglers, when called to clear a houſe of them, will ſometimes artfully drop one of theſe, which will immediately appear at the ſound of the pipe, to which it has been accuſtomed.

Serpent javelot, or green Serpent. The green Serpent is found in the Indies and the countries eaſt of the Peninſula, four and five feet long; its bite is held to be at leaſt as dangerous as that of the hooded ſnake: they generally remain on the tops of trees, watching for birds and inſects. Suſpended or laid along the branches, which they embrace with the tip of the tail, they appear immoveable, when, preſently, with an oſcillatory motion, they will reach to another bough, or ſeize upon

their prey. Hence it is probable, that from a ſuperficial view of the manner in which theſe reptiles obtain their ſubſiſtence, ſome travellers have ſaid, that they have a particular delight to dart upon the eyes of paſſengers. For my own part, I am well perſuaded, that when they dart, or rather when they glide along at the approach of man, it is only to avoid him, except, perhaps, when they have been wounded or irritated; ſo at leaſt has it happened, for more than ten times that I have ſeen them. I preſume, that this reptile is of the ſame ſpecies with one of a darker colour, found alſo on the coaſts of Perſia and Arabia, where it is known by the improper name of the Flying Serpent.

Serpent amphiſbæna, or double-headed Serpent. Some of the reptiles, claſſed under this name, are found in the Indies; their colour is a deep dirty brown, mixed with a tint of yellow, their ſpots ſomething darker; their head is narrow, and rounded on the ſides; and their body, which is ſeldom more than a foot long, is nearly,

from

from one end to the other, about the thickneſs of the thumb. One conſequence of this formation is, that at a diſtance the tail may appear to have been cut off, or may look like another head: I ſay at a diſtance, for in fact it has, at this extremity, a pointed bit of fleſh that reſembles the beginning of a lizard's tail, and which being plucked off, begins to grow again. Beſides, as they ſeldom remove far from the crevices of rocks, or old ruins, it is very poſſible, that they may have been ſeen at the entry of their holes retiring backwards. However this may be, and without pretending to deny the poſſibility of ſuch ſports of nature, it is certain, and I am myſelf a witneſs of it, that the ſpecies to which they have given the name of double-headed Serpents, has, in reality, but one head. I never knew any perſon who had been bit by them, but I have been aſſured, their poiſon is not more dangerous than that of the hooded Serpent.

Serpent poiſon, or poiſon Serpent. Among the Serpents of India, that which I believe to

to be moſt formidable is but about two feet long, and very ſmall. Its ſkin is freckled with little traits of brown, or a pale red, and contraſted with a ground of dirty yellow: it is moſtly found in dry and rocky places, and its bite mortal in leſs than one or two minutes. In the year 1759, and in the province of Cadapet, I ſaw ſeveral inſtances of it; and among others, one very ſingular, in the midſt of a corps of troops, commanded by M. de Buſſy. An Indian Gentoo merchant perceived a Mohametan ſoldier of his acquaintance going to kill one of theſe reptiles, which he had found ſleeping under his packet. The Gentoo flew to beg its life, proteſting, that it would do no hurt if it was not firſt provoked; paſſing, at the ſame time, his hand under its belly to carry it out of the camp, when ſuddenly it twiſted round, and bit his little finger; upon which this unfortunate martyr of a fanatic charity gave a ſhriek, took a few ſteps, and fell down inſenſible. They flew to his aſſiſtance, applied the ſerpent-ſtone, fire, and ſcarifications, but they were all ineffectual, his

blood

blood was already coagulated. About an hour after I ſaw the body as they were going to burn it, and I thought I perceived ſome indications of a complete diſſolution of the blood.

I do not believe there are many Gentoos enthuſiaſtic enough to become the victims of ſuch abſurd benevolence; ſeveral, at preſent, make no great difficulty of killing theſe Serpents, or at leaſt of ſeeing them killed. It is however certain, that moſt of them are unwilling to aſſiſt in killing the hooded Serpent, and eſpecially thoſe which creep into, and are therefore under the protection of their temples.

Serpent brulan, or burning Serpent. This reptile is nearly of the ſame form with the laſt-mentioned: its ſkin is not quite ſo deep a brown, and is ſpeckled with dark green ſpots; its poiſon is almoſt as dangerous, but it is leſs active, and its effects are very different: in ſome perſons it is a devouring fire, which, as it circulates through the veins, preſently occaſions death;

death ; the blood diſſolves into a lymphatic liquor, reſembling thin broth, without apparently having paſſed through the intermediate ſtate of coagulation, and runs from eyes, noſe, and ears, and even through the pores. In other ſubjects, the poiſon ſeems to have changed the very nature of the humours in diſſolving them ; the ſkin is chapped, and becomes ſcaly, the hair falls off, the members are tumified, the patient feels all over his body the moſt racking pains, then numbneſs, and is not long in periſhing. It is ſaid, however, that people have been cured by remedies well and ſoon applied. Be that as it may, it ſeems to me, that the poiſon of theſe different reptiles is in general more powerful, the more they live in hot and dry places, where they feed upon inſects that are full of ſaline, volatile, and acrimonious particles.

Serpent nain, or dwarf Serpent. One day, as I was removing ſome ſtones in the Indies, I found two of theſe little animals, which at firſt ſight might be taken for worms. I took up the ſtrongeſt, and amuſed

amuſed myſelf ſome time in conſidering it with attention. Its body was near five inches long, and about the ſixth part of an inch in diameter; and I afterwards learnt, that it rarely exceeds ſix inches in length. Its ſkin was a dirty brown, ſpotted on the ſides with ſmall lengthened points of a darker colour; the belly was thinly ſpeckled, and of a ſomething lighter colour, like the generality of reptiles. Its eyes, notwithſtanding their exceſſive ſmallneſs, were apparently black and ſparkling; its mouth was exceedingly wide, inſomuch, that without the leaſt violence I could introduce a body of more than a line in diameter; its teeth were as fine as the points of needles, but ſo ſhort and compact, that it did not appear poſſible for it to bite a man, or at leaſt for it to penetrate beyond the epidermis. The chief of the village, where I was, told me, that the only thing to be apprehended from this inſect was, leſt it ſhould introduce itſelf into the mouth or noſtrils.

Serpent titan, or giant Serpent. The mountains leaſt frequented in India and other parts of Aſia, ſerve for the retreat of a race of Serpents that I call Titan, becauſe they grow to the length of twenty and twenty-five feet, and even, according to ſome, to half as much more. I never ſaw but one, young ſhut up in a cage, and exceedingly ill at his eaſe. It was eleven or twelve feet long, and fourteen or fifteen inches in circumference; its ſkin was a tawny ground, but ſpeckled with colours richly varied, though rather dark. They ſay this reptile ſurprizes and feeds upon large animals; but whatever may be ſaid upon this ſubject, its form ſeems to indicate, that its ſtrength cannot be compared to that of a crocodile of equal ſize: and as it is heavy, and not common, it is, in reality, one of the leaſt dangerous of its tribe. I may add, with reſpect to theſe animals, that in all the ſpecies I have obſerved, thoſe which were of the two extremes of ſize, large and ſmall, were feweſt in number.

REMARKS

REMARKS.

I dare preſume the reader will be glad to ſee here inſerted ſome of the moſt eſteemed receipts, uſed by different nations of Aſia, againſt the poiſon of Serpents. I obtained them of the phyſicians, pſilles, and empirics, which, in their own country, were apparently moſt in repute.

The bite of the Serpents, both of ponds and fields, ſuch as we ſee in Europe, is likewiſe in Aſia, ſeldom dangerous. A ſlight ſcarification and a little unſlacked lime, or copper ruſty with verdigriſe, applied to the wound, may be ſufficient for the cure. Theſe receipts are employed alſo to heal the ſting of the light-coloured ſcorpion, which, in ſome parts of Aſia, is almoſt as common as the ſpider. Some people collect a number of theſe laſt-mentioned inſects, put them together, let them diſſolve, and uſe their oil; while others prefer the ſcorpion itſelf that gave the wound,

wound, which they pound immediately, and lay upon the part that has been ſtung; or elſe they apply a ſort of greaſy humour, which drops from between the prepuce and the gland of the penis. As to the black ſcorpion, that reſides in the crevices of rocks and the hollow parts of trees, which is four or five times as large as the other, and the bite of which is mortal in leſs than two hours; the only certain remedies againſt its poiſon, are thoſe which are uſed for the moſt venomous ſerpents. The ſerpent-ſtone, which is often uſed in India, is a compoſition of calcined bones, kneaded up with an exceedingly abſorbent calcareous earth. It is applied as quickly as poſſible to the wound, and it is prudent to make a ſlight inciſion. Its property is to adhere to the wound, and attract the poiſon. They make two preparations at the leaſt, and as ſoon as the firſt is ſaturated and drops off, they apply a ſecond. This ſtone appears to operate only by its abſorbent qualities; it may, however, be poſſible, that the alkaline par-

ticles act, likewiſe, upon the acid of the venom.

Several Indian phyſicians make uſe of a root, known in Europe by the name of Serpent-wood, the ſpeckled bark of which has ſome reſemblance to the ſkins of theſe reptiles; its interior is commonly whitiſh, firm, and bitter. They pound the root, and ſteep it in a little arrack; the patient ſwallows the juice, and puts the ſediment on the wound. This plant acts by its volatile ſalt; though, probably, many others would produce as great an effect, for its ſucceſs is not always certain, not even againſt the bite of the hooded Serpent, which is not the moſt dangerous.

They attribute the like virtues to certain leaves, the property of which, they ſay, the Ichneumon, or Mangouſt, has taught them, by running to eat and rub himſelf againſt them as ſoon as he is bitten. It is true, that they are called by ſome Mangouſt-leaves, and that they produce effects ſimilar to the root before-mentioned;

ed; I am, however, inclined to think, that thoſe who firſt gave them that name, did it only figuratively; ſignifying thereby, that with the aſſiſtance of this remedy, man had no more to fear from the Serpent, than the Ichneumon naturally has; for, whether it be or be not found in the places where theſe quadrupeds inhabit, it does not appear to be neceſſary to them againſt the bite of Serpents; ſince in India, as well as in Egypt, they attack and devour them under all circumſtances, without conſidering whether they have this ſpecific in their neighbourhood. Nay, it is a fact, that pigs, cats, and many other animals, birds eſpecially, even the tame fowls, chaſe and ſwallow them with avidity. Perhaps, their preſervation conſiſts in knowing how to attack them without danger; or rather, it is probable, that when accidents happen, the fleſh of the animal is itſelf an antidote. It may be, moreover, that the blood and juices of ſome of theſe animals are full of alkaline particles, ſufficiently powerful to neutralize this kind of poiſon. A Camelion was ſhut up with a

black Scorpion, of the ſtrongeſt ſort, which being purpoſely irritated, darted its ſting ſeveral times into the body of the former, with no greater effect from the wound, than would have followed from a ſlight prick with a thorn.

Some Indian empirics rub the wound, ſcarified, with the juice of a ſhrub named Kalli, very common in that country; and ſwallow, at the ſame time, two or three drops of it in the oil. The branches of this ſhrub are loaded with a kind of cylindrical huſks, filled with a milky juice, which is a powerful cathartic: a very ſmall doſe, adminiſtered in a proper liquid, is a violent purge. This receipt, without being more certain than others, is very dangerous. As a proof of its hurtful qualities, we need only obſerve, that the Indian princes have ſeveral times employed this plant to defend the environs of thoſe places, in which there are no other waters but what are preſerved in ponds or ciſterns; they make it up into parcels, fix them at the

the bottom of the pond or ciſtern, and the water becomes poiſonous.

A phyſician, with whom I became intimately acquainted, vaunted very much of a ſecret balſam, made of the livers and hearts of Serpents. He put them to dilute in virgin oil, and when they were partly diſſolved, he mixed them up with a little ſal ammoniac and eſſence of cinnamon; he applied this balſam to the wound, ſcarified, and made the patient ſwallow one ſpoonful of it, mixed with two ſpoonfuls of common oil.

Many of the Arabians, and other Mahometans, cure themſelves by immediately eating raw the body of the animal which has bitten them, and inſtantly taking a ſtrong doſe of ſal ammoniac, or even common ſalt; ſome of their phyſicians, after they have ſcarified the wounded part, prefer cupping, or the application of burning charcoal, near enough for the fire to make a ſenſible impreſſion upon the ſkin: others, when boiling oil or water are at hand, let

ſome drops fall on the wound. They believe, that theſe cauſtics immediately applied, powerfully attract, or rather fix the poiſon. (This laſt remedy is uſed, likewiſe, to ſtop a hemorrhage, or to form an immediate ſcar after amputation.) But the ordinary cuſtom of the Arabians, when they can be readily had, is to call directly for the Pſilles, who are moſtly Sayettes, or the deſcendants of Mahomet.—Theſe venerable perſons, after they have made a ſlight ſcarification, mutter in a low voice ſome verſes of the Koran, and chew ſome cloves of garlick, then ſuck the wound with all their force, and ſeem to take breath only, that they may pronounce the name of God; this operation finiſhed, they apply ſome of the chewed garlick to the part affected, continue praying, and touch the lips and tongue of the patient with their ſaliva. We may preſume, that theſe laſt myſterious formalities are performed for the honour of the profeſſion.

There are many good Aſiatics, Mahometans, Gentoos, and Chriſtians, who boaſt of

of the virtues of a receipt much more wonderful, compoſed of amulets, preſervatives, and enchantments; the power of which, far off, or near, no poiſon can reſiſt. Perhaps, the talent which ſome of their jugglers really poſſeſs, of handling Serpents with impunity, may be one great cauſe of the credulity of the ſpectators: and it is poſſible, too, that their art conſiſts in their addreſs, and their knowing, that in caſe of accidents, they have the means already deſcribed to which they may have recourſe. Two honeſt Arabian merchants, and good Sayettes, with whom I had occaſion to be particularly intimate, diſapproved of ſuch remedies; and though they thought themſelves as capable as others of curing an envenomed wound, they truſted only in the aſſiſtance of God, the uſual ſuction, and proper prayers. It ſeems almoſt certain to me, that the blood and humours of the profeſſed Pſilles, who are great eaters of Serpents, are actually impregnated with qualities capable of reſiſting the acid of a poiſon, ſuch as the hooded Serpent or the Viper can produce; yet

we find Serpents in Arabia, that are acknowledged powerful enough to defy both the prayers and enchantments of the deſcendants of the prophet. I dare not affirm, theſe are the ſame which are mentioned in the Pſalms of David, or which I have deſcribed by the name of burning and poiſon Serpents.

After what has been obſerved, I think we may venture to gueſs, that the venom of theſe animals has an apparent tendency to diſſolve the integral particles of blood; and that their difference conſiſts only in a more or leſs degree of intenſity and volatility. Now, if we conſider the remedies heretofore mentioned, topical or internal, whether they act by fixing the venom, or by combining with it, make it neutral, it appears, that the moſt active alkalines are the only certain ſpecifics. This confirms the propriety of the practice at preſent generally adopted in Europe.

OF CROCODILES (*a*).

CROCODILES are not uncommon in many parts of Aſia, and particularly in India; where, it ſeems, they divide them into two ſpecies: I have ſeen them both, and could find no remarkable difference, except in ſize (*b*).

Thoſe of the large breed, which are the browneſt, even when young, infeſt not only the great waters, but likewiſe rivers and ponds leſs capacious: it is this ſpecies, that ſome Aſiatic princes keep in their moats. Not above five or ſix inches long when firſt hatched, from an egg no larger than that of a

(*a*) The Crocodile is called *Cayman* and *Alligator*, in the European colonies; *Koumir*, in Perſia; and *Temtſah* in Arabia.

(*b*) I have heard of another ſpecies of Crocodile, the enemy of both the firſt; but having no certain intelligence to communicate on the ſubject, I only allow myſelf juſt to mention it.

gooſe,

gooſe, they are ſaid, when full grown, to be twenty-five and thirty feet in length: the largeſt I have ever ſeen, did not appear to be above twenty. The ground colour of the ſecond ſpecies is of a brighter yellow; I aſſiſted in attacking one of about ſeven feet long, and the people of the place aſſured me, it was one of the largeſt in their river, where they had ever been found. Theſe Crocodiles willingly feed on carrion, and ſeem to be leſs courageous than the large ſpecies; which, before they attain their full growth, will attack, or rather endeavour to ſurprize, men and animals of ſuperior ſtrength.

In the formation of the Crocodile, every thing ſeems to indicate how excellently he is contrived to vanquiſh and devour moſt of the animals that come within his reach. This monſter will drag down and deſtroy an ox, buffalo, or even a royal tiger, if he ſurprizes him at the water; and I have been aſſured by the Indians, that ſeveral of them have been known to unite their efforts, and even to attack and devour elephants.

It is an ancient remark, and at the firſt view an aſtoniſhing one, that this voracious animal can live near two months without eating; but the Salamander, and moſt other reptiles, enjoy more or leſs the ſame advantage. This, perhaps, depends on the texture of the ſkin, which not admitting the ſame evacuation by the pores, the perſpiration will neceſſarily be much leſs.

The Crocodile does not move far from the neighbourhood of rivers and ponds, except in covert and marſhy places. If he purſues his prey on ſhore, it is not far; and though his pace is rapid in a direct line, yet it is not ſwift enough to overtake a young man who preſerves his preſence of mind. It is needleſs to remark of what importance it is, not to walk without the utmoſt precaution on the banks of unknown rivers, or among ſedge; and ſtill more ſo, not to bathe but with the utmoſt circumſpection in unfrequented places. It is likewiſe exceedingly dangerous when you navigate

navigate in boats, to let your arms hang over the ſide.

The kind of ſcaly ſubſtance, with which Crocodiles of a certain age are covered, is almoſt impenetrable by a muſquet-ball, eſpecially if it falls obliquely from the head to the tail; ſo that it is neceſſary to hit him under the belly, at the juncture of his ſhoulder, in the eye, or in the mouth. In many parts it is not difficult to find an opportunity of hitting him where you pleaſe; I have often ſeen them extended on the ſand and ſleeping in the ſun, with their jaws wide open. Some Africans attack them on ſhore, or at the edge of the water, having only a gag of very hard wood or iron in their hand, about ſix or eight inches long, and ſharp at both ends. The man holds this feeble weapon by the middle, and when the animal advances, the moment he opens his enormous mouth to devour him, he plunges in his arm, and places his gag perpendicular; ſo that the monſter finds, at the moment that he makes his bite, both his jaws run through:

pain

pain and inſtinct make him plunge to the bottom of the water, where he ſoon periſhes, ſuffocated and bleeding. I have never ſeen this hunt but at Senegal. I was a witneſs of another not very different: I ſpeak of the negroes, who, armed with a ſharp-pointed knife, attack the ſharks ſwimming, and rip up their bellies at the inſtant that theſe voracious animals, of eight or ten feet long, are turning to devour them. I knew a brave French ſailor, who happening to fall in the ſea, did the ſame. But, however great may be their addreſs, it is evident, that ſuch deeds of proweſs, performed in jeſt, are not proper to flatter the vanity of a reaſonable man. Another expedient, equally ſimple, is to bait a very ſtrong hook with a hen, a ſmall dog, or even the entrails of an animal, ſo that he may ſwallow it without difficulty, and place it near his haunt. Some Indians employ a means not leſs eaſy: they encloſe a packet of arſenic, or quick lime, in the body of an animal newly killed, and contrive it ſo, that it may not be too quickly ſpoiled by humidity. The liver, gall, eyes,

and

and teſticles of the Crocodile, are ſaid to be powerful aphrodiſiacs: the inteſtines have a muſky odour, not diſagreeable, and of which the other parts of the body ſoon partake.

OF SALAMANDERS (*a*).

THE form of the Salamander and of the Crocodile are nearly the ſame. It is chiefly among the rocks and mountains of India, that theſe retired animals live. The colour of their ſkin is of a deep green, ſlightly ſpotted with darker ſhades; their length is three or four feet at the moſt. There is alſo a ſpecies that inhabits the borders of lonely ponds, of a lighter green, rather uncommon, and in no requeſt.

(*a*) The Salamander is called *Lalay-atechi*, in Perſian; *Gorpet* and *Goſampe*, in Indoſtan; and *Tolkiou*, in Malabar.

Theſe

Theſe creatures are timid, and almoſt without defence; their bite only occaſions a gentle inflammation; neither is it very deep, for though the mouth is full of teeth, they are ſmall, and planted in ſockets that are not oſſified. Little particles of herbs are found in their ſtomachs, though inſects, frogs, and even ſmall quadrupeds, are their uſual food.

The fleſh of theſe reptiles (I only ſpeak of the firſt kind) is agreeable to the taſte; they are ſometimes ſtewed with ſpice, and, as they abound in a penetrating alkaline ſalt, if taken for ſeveral days, are ſaid to be a good reſtorative for a waſted conſtitution. They are alſo mixed in the food of valuable horſes, when they have been too much fatigued.

I know not if the Scink ought to be regarded as a ſmall ſpecies of the Salamander. This is a kind of Lizard, very common in ſeveral cantons of Arabia, about nine or ten inches long; and when ſalted and dried, are ſent to Perſia and the Indies, where

where the rich Mohametans uſe them in their reſtoratives. We may add, that reptiles, whether creeping or quadruped, apparently contain more or leſs the aphrodiſiacal particles.

It was, perhaps, obſervations on theſe heating properties of the Salamander, that firſt induced ſome travellers, from a kind of far-fetched analogy, to ſuppoſe, that in it they beheld a being endowed with a virtue capable, at leaſt for a certain time, of reſiſting the action of fire; but it is certain, that fire will act as effectively and as ſoon upon this animal, as upon any other with a ſkin of an equal denſity.

OF CAMELIONS (*a*).

CAMELIONS of about a foot long are common in Aſia and Africa; their changeable tints of green, blue, and yellow, ſuſceptible too of various combinations, often preſent very ſingular effects to the eye of the beholder; but in a ſtate of liberty and health, the firſt of theſe colours is uſually predominant. It is well known, that without moving from their place, they have a ſingular manner of catching the inſects on which they feed: they can extend their tongue ſeveral inches out of the mouth, which, and eſpecially the œſophagus, being always ſupplied with a viſcous humour, retains their prey. Neither is it neceſſary to enlarge on their form, or their eyes, which latter, by their mobility, conic ſhape, and projection, are capable of receiving the impreſ-

(*a*) The Camelion is called *Teita*, in Arabic; and *Hone* in Tamoul.

ſions of light in every direction. Several travellers have already given details on theſe different ſubjects: but the mechaniſm by which the Camelion appears to change his colour, in conſequence of certain ſenſations, ſeems to me to be capable of farther inveſtigation and diſcovery. The reader may, therefore, be glad to ſee ſome remarks, which were made by M. de Noirfoſſe, lieutenant colonel, and a friend of mine, who uſed to amuſe himſelf with ſtudying one of theſe animals, firſt in a ſtate of liberty, and afterwards ſhut up in a glaſs-caſe covered with gauze, in which he lived above ſix weeks without food.

The ſkin of the Camelion, conſidered as it were iſolated, reflects only the colour of the bodies by which it is ſurrounded, as do all other bodies that are a little poliſhed. Theſe momentary variations, however, which are become the emblems of a contemptible adulation, are not mere illuſions. Let us, in a few words, endeavour to deſcribe how this is performed.

The

The colour of the animal is naturally green, but ſuſceptible of many, and particularly of three very diſtinct ſhades; that is to ſay, the Saxon green, the deep green, bordering on blue, and the yellow green. When free, in health, and at eaſe, it is a beautiful green, ſome parts excepted, where the ſkin, thicker and rougher, produces gradations of a brown, red, or light grey. When the animal is provoked in open air, and well fed, it becomes blue-green; but when feeble, or deprived of free air, the prevailing tint is the yellow-green. Under ſome other circumſtances, and eſpecially at the approach of one of its own ſpecies, no matter of which ſex, or when ſurrounded and teazed by a number of inſects thrown upon him, he then, almoſt in a moment, takes alternately the three different tints of green. If he is dying, particularly of hunger, the yellow is at firſt predominant; but in the firſt ſtage of putrefaction, it changes to the colour of dead leaves.

It ſeems, that the cauſes of theſe different varieties are ſeveral: and firſt, the

blood of the Camelion is of a violet blue, which colour it will preſerve for ſome minutes on linen or paper, eſpecially that which has been ſteeped in alum water. In the ſecond place, the different tunicles of the veſſels are yellow, as well in their trunks as in their ramifications. The epidermis, or exterior ſkin, when ſeparated from the other, is tranſparent, without any colour; and the ſecond ſkin is yellow, as well as all the little veſſels that touch it. Hence it is probable, that the change of colour depends upon the mixture of blue and yellow, and from which reſult different ſhades of green. Thus, when the animal, healthy and well fed, is provoked, its blood is carried in great abundance from the heart towards the extremities, and ſwelling the veſſels that are ſpread over the ſkin, its blue colour ſubdues the yellow of the veſſels, and produces a blue-green, that is ſeen through the epidermis: when, on the contrary, the animal is impoveriſhed and deprived of free air, the exterior veſſels being emptier, their colour prevails, and the animal becomes a

yellow-

yellow-green till it recovers its liberty, is well nouriſhed and without pain; when it regains the colour which is the conſequence of an equilibrium in the liquids, and of a due proportion of them in the veſſels.

Of the SAUTERELLES, or LOCUTS (*a*).

LOCUSTS have ever been deemed, eſpecially thoſe of the large kind, among the moſt dreadful chaſtiſements of human nature. When one of their enormous ſwarms rides in the regions of the air, and obſcures the light of the ſun, then deſcends upon the plains that promiſed a happy abundance, the deſolate cultivator preſently beholds the dreary picture of an entire devaſtation. Theſe facts, and the various ills that follow, are but too well

(*a*) The Locuſt is *Malak*, in Perſian; *Jerad*, in Arabic; *Poringne*, in Indoſtan; and *Kili*, in Tamoul.

known; I ſhall therefore confine myſelf to a few ſhort obſervations.

Poultry and many birds gladly feed upon theſe inſects; but one of thoſe that appears to deſtroy them with a more decided inſtinct, and a continued activity, is a ſpecies of blackbird, well known in India, and which our travellers have called the Martin (*a*). As the Locuſts had ſeveral times made conſiderable devaſtations in the iſles of France and Bourbon, M. Boucher des Forges, governor-general of thoſe colonies, writ to the coaſt of Coromandel, to procure ſome couples of theſe birds, which were accordingly ſent, but were ſoon deſtroyed by the inhabitants, who believed they eat up their corn. The charge, however, having been acknowledged haſty, and the Locuſts having ſoon after made great havoc in the country, they heartily repented of this act of proſcription. M. Boucher, therefore, towards the cloſe of the laſt war, wrote to M. Le Comte de Maudave, colonel, and then reſident for the nation at Trinquebard, a

(*a*) The Martin is called *Mainhen*, in Indoſtan.

Daniſh

Daniſh eſtabliſhment on the eaſt coaſt of India, to endeavour to ſend him a conſiderable number. M. de Mandave deſired an officer, named M. Beylier, and myſelf, to aſſiſt him in this buſineſs, and the thing was not very difficult. This ſecond importation appears to have ſucceeded but too well, for the governor-general, and after him M. Poivre, who was ſince made intendant of theſe iſlands, and their ſucceſſors, all deeming it their duty to take every precaution for the preſervation of the birds, they have multiplied ſo faſt, that they are ſeriouſly become a charge to the inhabitants.

Moſt of the Africans, and many people of Aſia, particularly the Arabs, take pleaſure in eating Locuſts, eſpecially a ſpecies that theſe latter call Jerad. One ſees conſiderable heaps of them in their market-places, fried or roaſted, in which ſtate they may be preſerved ſome time, by ſprinkling a little ſalt over them; and this is what the captains of coaſting veſſels in this country do. Thoſe with whom I

have travelled ſerved them for a deſert, or when they drank coffee. As this inſect ſeems to ruminate, I ſhould ſuppoſe, that that is the reaſon why the Jews and Arabs have claſſed them among the clean or pure animals, though they would ſhudder at the idea of eating the turtle, the oyſter, or the frog. It is certain, that this food offers nothing offenſive to the ſight or the imagination: the taſte is ſomething like that of the ſhrimp, and perhaps is more delicate, eſpecially the ovarious female, which, beſides, is reckoned a good reſtorative.

Some people have thought, that this food was one of the immediate cauſes of a diſeaſe in the eyes, to which the inhabitants of theſe countries are very ſubject. I can eaſily believe, that exceſs in the uſe of Locuſts may impoveriſh the blood, and produce dangerous effects; but the diſeaſes called ophthalmy and cecity, are probably occaſioned by the ſaline and burning particles, which are blown into the eyes by the winds; for the Perſians, Turks, and Chriſtians,

Chriſtians, that live in theſe places, and who eat few or no Locuſts, are equally liable to theſe diſorders; and, on the other hand, ſeveral people, Africans in particular, who eat them in abundance, have very good ſight.

OF THE DRAGGONEAU, OR GUINEA WORM (*a*).

THE Guinea Worm is only found in hot and humid countries; it breeds in the legs or thighs, and ſometimes, though very rarely, in the arms of travellers, who, like the moſt part of the Aſiatics, walk without ſhoes and ſtockings, and ſleep upon the ground.

I do not know if it be by the pores, or by an inſenſible puncture, that an un-

(*a*) The Guinea Worm, or Vena Medenenſis, is called *Pejiow*, in Perſian; *Erque*, in Arabic; *Narr*, in Tamoul; and *Kirapao*, in Indoſtan.

known

known animalcule introduces the germ of the Guinea Worm into the fleſh; be that as it will, ſix or ſeven months, and ſometimes more, elapſes, before you have the leaſt indication of its preſence; that is to ſay, till the inſect, full grown, can force its way through the ſkin and appear; for ſo it happened to me at the cloſe of the laſt war.

I had been ſent into Madura, a province in poſſeſſion of the Engliſh, to the ſouth of the Indian peninſula. Though perfectly diſguiſed, and not ſuppoſed to be a European, I was ſtopped by the enemy at a paſſage guarded by a body of ſeapoys. I ſoon found means to eſcape: but as this accident obliged me to purſue my journey for ſome time on foot, and by unfrequented routes, I received in my right leg the germ of one of theſe inſects, and which I did not perceive till I arrived in the iſle of France.

This accident gave birth to many remarks, from the which the following are extracted.

extracted. The head of the Guinea Worm is of a cheſnut colour, and when ſeen by the naked eye, ſeems to terminate in a ſmall black point. In conſidering it with a common magnifying glaſs, and preſſing it with a pin, I thought I perceived a little tongue or trunk, rather firm and capable of contracting or extending itſelf. Its body is of a ſtraw colour, and not thicker than the ſmall ſtring of a fiddle, but grows to the length of two or three ells: its formation was apparently a ſeries of ſmall rings, united to each other by a ſurrounding ſkin, exceedingly fine: one gut only is inſerted quite through the body; but though this inteſtine be not larger than a middling thread, its fibres which run lengthways break with leſs eaſe than the fibres of the delicate cuticle, which cover and unite the articulations of its body.

When the Perſians, Arabs, or Indians, perceive this Worm, which ſooner or later pierces the ſkin and makes its appearance, they ſeize it tenderly by the head, fix that part upon a bit of thong or quill, which they twiſt

twiſt round ſeveral times a day: thus, with gentle efforts and by degrees, it is extirpated. The reaſon of all this circumſpection is the fear of breaking the body of the inſect, which is full of a whitiſh lymph of a very acrimonious quality, that brings on an inflammation that is commonly followed by an abſceſs, and ſometimes by a gangrene. After my arrival at the iſle of France, when it was known I had this Worm in my foot, they endeavoured to extract it by the method above preſcribed: but whether it was the want of experience, or the exceſſive tenderneſs of the inſect I know not, but it broke twice, and twice occaſioned a conſiderable abſceſs, which were followed by chirurgical operations; one of the purpoſes of which was, to find the thread of this little body between the muſcles of my foot. However, as I thought this Aſiatic method of cure might be attended with very ſerious conſequences, I requeſted the ſurgeon-major to permit two or three mercurial frictions on my leg. The effect ſurpaſſed our hopes, for in eight or ten days not only the body of

the

the inſect came away in ſuppuration, but the wound alſo, which was more than three inches long, and conſiderably inflamed, was almoſt entirely healed.

If, after this proof, I might venture to give advice on this ſubject, it ſhould be to begin by three or four ſuch like frictions round the part affected, then, after making a ſlight ſcarification upon the ſpot where the inſect firſt made its appearance, a ſuppurative plaiſter ſhould be applied till the cure were aſcertained.

During the dreſſings, which laſted more than a month, I remarked, that the parts of the body of this little Worm, which were cut in the operations, and anſwered to thoſe which had already been taken out, preſently waſted in ſuppuration; but the part remaining on that ſide which may be ſuppoſed its anus, continued full of life. Has then the poſterior extremity of the Guinea Worm the virtual power to act as a head? May we not ſay, that by the gift of

of prodigal nature, that part is endowed with a ſurperabundant faculty at firſt inert, but ſuſceptible, in certain caſes, of extracting the lymph neceſſary to feed the body of the animal ?

OF

OF

VARIOUS BIRDS:

AND FIRST OF

BIRDS OF PREY (*a*).

ASIA furniſhes many birds of prey proper to be bred to the chace; and the ſame means are uſed to teach them there as in Europe, but with greater aſſiduity. Many of the Perſian and Indian Mahometans are ſo fond of this diverſion,

(*a*) The Ger-falcon is called *Dal*, in Perſian; and *Bayra-batcha*, in Indoſtan. The Falcon, *Baz*, in Perſian; *Bayra*, in Indoſtan; and *Mapouren*, in Tamoul. The Sparrow-hawk, *Zourrouk*, in Perſian. The Saker, *Sakr*, in Arabic; and *Sicra*, in Indoſtan. The Merlin, *Chotte-baira*, in Indoſtan. The Bramin-bird, *Tchil*, in Indoſtan; and *Kuerouden*, in Tamoul. The Kite, *Tchial*, in Indoſtan.

that

that the pooreſt foot-ſoldiers are daily ſeen carrying them on the fiſt. Thoſe moſt in eſteem are the Ger-falcon, the Falcon, the Sparrow-hawk, the Saker, and the Merlin. Theſe laſt are not ſcarce in India, eſpecially in the neighbourhood of high mountains; whereas the Ger-falcons breed only in more temperate climates, among the ridges of Caucaſus, which extend to the north of Thibet and of Aſſem, and whence they were formerly brought as preſents, or a tribute to the emperors of Delhi.

A ſort of Kite, called *Kuerouden*, in Tamoul; and which we have named the *Oiſeau-brame*, Bramin-bird, in ſome of the Indian colonies, is highly valued in the peninſula. It is not larger than a large pigeon; the plumage of its head, neck, and breaſt, are white, and the reſt of the body is nearly of a chocolate. Some European travellers have thought proper to name it the Malabar Eagle. This is an erroneous deſignation, which M. de Buffon has judiciouſly corrected, although it had been

been adopted by the learned; for this pretended Eagle is much leſs than many other birds of prey, which nobody ever yet thought worthy of that rank. Beſides, ſince it is not more particularly an inhabitant of the coaſt of Malabar, than of any other part of India, it would have been better for thoſe who were ignorant of its true name, to have deſcribed it by the one under which it is known in the colonies. In fact, this bird, by its form and manners, appears really to belong to the family of the Kites, or Miott, which are very common, ſmall, and troubleſome, in theſe countries. They are daily ſeen together hovering over towns and villages, where they ſeek for food. They are both impudent, but not very courageous, and they only attack feeble animals; neither are they dainty, for I have ſeen them carry off putrid garbage, and even the leaves of the banyan-tree, on which the Indians, after their meals, had left a little rice glewed. Moreover, notwithſtanding his gentleneſs, the beauty of his plumage and the ſwiftneſs of his flight, the Kuerouden is ſo little thought capable

of a generous education, that I never heard of a Mahometan who endeavoured to teach him to fly at game.

As to the veneration which many of the Gentoos have for this bird, and the ridiculous aſtoniſhment they ſometimes expreſs at his aſpect, this folly originates entirely in their mythology. Thus when a pious Daſſeris, eſpecially one of thoſe who bear the figure of this ſanctifying bird printed with a hot iron on his breaſt, beholds, as he goes out of his houſe, the Kuerouden direct its flight towards the quarter where his buſineſs lies, he cannot afterwards doubt of ſucceſs. Its augural reputation however is ſtill almoſt without blemiſh; for be the event what it will, a ſuperſtitious perſon will diſcover, that it was not really the error of the prognoſtic.

OF VULTURES (*a*).

A SPECIES of the Vulture, by no means ſcarce in India or its iſlands, eſpecially near the mountains, is, I believe, the ſame that ſeveral travellers have ſuppoſed was only to be found in South-America, and which they have called the King of the Vultures, and this name has been adopted by the naturaliſts. The ſpecies of which I at preſent ſpeak is about the ſize of a turkey, but does not ſtand quite ſo high; the plumage of that which I ſuppoſe to be the male is of a marble brown, while that of the female partakes of the iron-grey, but the extremities of the wings in each are darker; their head, and nearly the half of their neck, are covered with a wrinkled ſkin, out of which grow little excreſcencies of fleſh of a yel-

(*a*) The Vulture is *Chakalan*, in Perſian; *Djarek*, in Arabic; and *Derpouren*, in Tamoul. The great Vulture, *Arguile*; the leſſer, *Sougouni*, in Indoſtan.

low-red, or bluiſh caſt, intermixt with hair. Theſe excreſcencies are nearly as large as thoſe of the turkey. The ſight and ſcent of theſe birds ought neceſſarily to be very acute. Their wings are ſhort, and they riſe with difficulty, eſpecially on even ground; they are therefore not very proper for the chace. They feed on reptiles and carrion, live in ſociety, and generally go in flocks; they are often ſeen twenty or thirty together, devouring the beaſts which have been thrown on the dunghill.

The ſmalleſt race of Vultures in this country, and which I have alſo ſeen in Arabia, is about the ſize of a large pigeon: they are almoſt white, with ſlender, ſhort, and erect feathers on their head and neck; the pens of their wings are long and black, with grey ſhades towards the tips; their flight is eaſy and rapid, but as the bird is very voracious, with little courage, it is almoſt always alone upon ſome ſmall eminence and near marſhy grounds, where it waits for its prey. It will eat carrion,

but

but apparently it prefers reptiles to every other food.

Neither of theſe two ſpecies of Vultures are at all fierce; I have killed them both: once I broke the wing of one of the latter, and brought it home, where it was ſoon cured, and even, in the ſpace of ſeven or eight days, it would run when food was offered; concerning which it ſeemed much more intereſted, than for the loſs of its liberty.

OF THE CHAT-HUANT, OR SCREECH-OWL (*a*).

THERE are ſeveral ſpecies of nocturnal birds of prey found among the mountains of India, the moſt remarkable of which is the grey Screech-owl: it is

(*a*) The Screech-owl is *Gorbeibari*, in Perſian; *Pouma*, in Arabic; and *Pecha*, in Indoſtan.

about the ſize of a hen, not very ſhy, and ſometimes flies by day; at the end of each of their feathers there are lines traced in ſemi-circles, that concentrate by ſhades and gradations, of a grey pearl colour, which are exceedingly agreeable to the eye.

During my laſt voyage into Chaldea, having attempted to penetrate into ſome conſiderable ruins, which, perhaps, are the remains of the temple of Belus, I diſturbed four or five of theſe birds, one of which I killed; they were as large as thoſe of India, but white, and had marks as regular at the end of their feathers, formed by yellowiſh tints, which ſmall contraſt throws out the luſtre of the white part of the plumage.

OF THE SAKSAK (*a*).

I AM ignorant of the Indian name of this bird; but as it appears to be found in Egypt, I think it right to call it by an Arabian word, which I obſerved in an account of that country by father Vanſleb. His words are as follow:—*The Sakſak is nouriſhed by the remaining food which it finds between the teeth of the Crocodile, and it has a ſtrong pointed thorn at the joint of each wing.*

The ancient Greeks pretended, that the Trochilos fed after this manner; but whether the Sakſak feed ſo or not, I can affirm, that a bird armed with the like weapons is found in India, and which, therefore, I preſume to be the ſame. M. de Maiſonpré, a friend of mine, killed one of them upon the frontiers of the province of Condavir,

(*a*) The *Sakſak*, is the Arabic name of a bird found in India and Egypt.

where they are often ſeen. In colour and ſize it reſembles the magpie, but the black tints are not quite ſo lively; its beak is above two inches long, ſtrong and pointed; its legs very ſmall, and near ſeven inches in length; it inhabits the borders of waters, where it can find crabs and ſmall fiſh, which it catches with a ſwift and ſudden motion. As its feet are not webbed, that conformation indicates, that it ought not to be claſſed among birds really acquatic; but the thing by which it is moſt remarkable, and occaſioned me to notice it here is, the before-mentioned kind of ſpur, or ſharp points, of about ſix lines long, and the baſe of which is at leaſt two lines. As they are firmly inherent near the elbow of each wing, it is exceedingly probable, that it employs theſe arms both for attack and defence: but as to the Crocodile, though it may inhabit the ſame places, I believe there is room to doubt, that they have any ſociety, and more eſpecially any intimacy.

OF THE COROWIS (*a*).

MANY travellers have adopted the practice of giving fanciful appellations to ſuch objects as they thought new, or elſe the names of the places where they were firſt diſcovered. As every one ſeems entitled to the ſame privilege, this method is only calculated to end in confuſion. Hence it is, that the Corowis has obtained the title of the *Gros-Bec* (large beak) of the Philippines, although it is equally common in ſeveral other countries of Aſia and Africa, and particularly in India, where I have ſeen them in abundance.

As to the likeneſs or identity which has been ſuppoſed to ſubſiſt between this ſpecies and that of the *Gros-Bec*, it is matter of opinion only; for I avow, according to mine, the Linnet, in form, ſong, and cha-

(*a*) The *Corowis* is the name, in Tamoul, of a bird very common in ſeveral countries of Aſia and Africa.

racter,

racter, appears to me to have the moſt affinity with the Corowis. In fact, this little animal neither appertains to the one nor the other; and perhaps its induſtry and foreſight, ſo remarkable in the conſtruction of its neſt, are ſufficient to aſſign it a rank by itſelf; for with its ſmall beak it raiſes and ſtrips off, by little and little, the long filaments it finds upon many plants, which it knows how to interlace ſo artfully, that it forms a ſmall edifice, woven in one entire piece, ſolid, cloſe, certain, and commodious.

The form of theſe neſts is pyramidical, well faſtened, and ſuſpended by their upper end, from the top of the bamboo, or to the moſt elaſtic and thin branches of ſome trees, from which they hang in great abundance almoſt in the form of a pear. The bird depoſits her eggs in the wide and low part of the neſt, which ſhe enters by a kind of pipe or tunnel of about three inches long, in a lateral poſition, to the baſe of her little dwelling, and ſo contrived, that the opening is turned downwards, by which

which wiſe diſpoſition each little family is ſuſtained in equilibrium, and ſheltered from the rain, the ſun, and almoſt all its enemies.

This bird is delicate, its manners are gentle and ſociable, it is eaſily tamed, and is ſuſceptible enough of attachment to forget the charms of liberty; it is very capable of inſtruction, and may be taught to catch a ſmall piece of money flying, and bring it back, to come when called, and to kiſs and careſs its maſter.

Of the KUILLS (*a*).

THE hiſtorian of nature (*b*), or M. de Montbeillard, his learned fellow-labourer in the bird department, has given a deſcription of the Kuill ſo exact, that it

(*a*) *Kuill*, in Tamoul and Malabar, is the name for the Nightingale; and *Boulboul*, in Perſian.

(*b*) M. de Buffon.

is

is eaſily known, without the aſſiſtance of a drawing. On this part of the ſubject, therefore, I ſhall only add, that there are two or three ſpecies found in India, the one nearly the ſize of the Jay, and the other ſmaller. They all prefer to inhabit places little frequented, or covert woods; are ſeldom quite alone, though always in very ſmall companies, and fly by bounds or ſkimming, but only to ſhort diſtances; their uſual food is inſects; their fleſh is blackiſh, delicate, and agreeable to the taſte. Some rich epicures, who are not very ſcrupulous, think them reſtorative, and give the bird-catchers even as much as a guinea a-piece for them; whence comes the Indian proverb, "It is a great pleaſure to "eat a Kuill, but a great ſin to kill it."

In the peninſula this bird is held in a ſort of veneration, even by the Mahometans, for which it is indebted to the charms of its voice, which have been ſo much celebrated by the poets of theſe countries. Become, in ſome manner, its advocate, ſhall I dare ſolicit ſatisfaction in its favour from two

two learned naturaliſts, who, while they deſcribed its outward form with a ſuperior preciſion, have, after the example of their predeceſſors, claſſed it in the family of the Cuckows? In fact, if a long breath, a brilliant execution, a ſweetneſs and variety of tone, animated by the moſt lively expreſſion, may contribute to its claſſification among any ſpecies hitherto known, it aſſuredly belongs to that of the Nightingale, although it is larger than ours. I ſhould ſuppoſe, that our travellers have had no opportunity of procuring them alive; and then, how was it poſſible to divine in Europe, whether a little corpſe, prepared and dried, had or had not, while living, a voice more or leſs melodious? Thus ſome diſtant reſemblance of form has been ſufficient to occaſion this miſtake. M. Poivre, ancient Intendant of the iſle of France, appears to have furniſhed M. Montbeillard with the Indian name of that bird; but this traveller, who abounds in uſeful knowledge, no doubt had not ſeen it alive, or eſpecially in a ſtate of liberty: the error there-

therefore might very eaſily have been occaſioned by the interpreter.

This reminds me of an incident that happened during my abode in India. I obſerved, that their poets had a bird that was with them the emblem of Candour, and to the deportment of which they delighted to compare that of a young and beautiful virgin. I wiſhed to know preciſely what was the name of this bird in French; and I deſired the interpreters, maintained by the government, to aſſiſt me in the diſcovery. They preſently aſſured me, that the Duck (the name of which in their language is ſometimes generical) was the object of this poetical compariſon. An anſwer like this appearing to me very unſatisfactory, I myſelf diſcovered, ſome time after, that the Swan was the bird in queſtion. Thus if a traveller, aſſiſted by one of theſe interpreters, was to undertake the tranſlation of ſome famous Eaſtern ode, and ſhould inform us, that ſhe of whom the divine poet he imitates has ſung, had a voice equal to that of the Cuckow; that her

her air, her grace, her ſtep, ſurpaſſed even thoſe of the Duck; from ſpecimens like this, what idea ſhould we form of the whims of theſe good Aſiatics? It is thus that we frequently laugh at and condemn people, becauſe we do not underſtand them.

REMARKS.

M. de Buffon, who is employed in rearing a monument to immortality, only deſires to make uſe of approved materials: I therefore dare preſume, that he will be glad to ſee my preceding aſſertions ſupported by two or three paſſages, extracted from the works of ancient poets much admired among the learned Indians: beſides, a few words on love cannot ſurely be impertinent, when we are ſpeaking of the Nightingale, or its repreſentative, under another hemiſphere.

A Bramin, author of a poem (*d*) in the Shanſcrit tongue, after having characteriſed

(*d*) This poem is of high antiquity; it was firſt compoſed in the Shanſcrit tongue, but has ſince been tranſlated

terized Cupid, or Love perſonified, thus proceeds:

" It is he, who, riding on the clouds, " is borne on the wings of Zephyr; his " chariot flies, and he ſmiles at the mur- " murs of the ſeas, that are agitated by " his preſence.—It is to ſhadow him that " the moon riſes from the boſom of the " ocean: it is for him that the *Kuill* " breathes her ſoft accents; the golden " Bee is his meſſenger, and the young vir- " gins always accompany him, languiſh- " ingly behold him ſigh, or ſport around " him. Without the aſſiſtance of this " God, what preſumptuous being would " dare attempt to gain the affection of a " *Padimenit* (*e*). One of theſe virgins

tranſlated into ſeveral Indian dialects. The object of the author is to teach the ſcience of copulation; for which purpoſe he makes phyſical obſervations and details, exceedingly ſingular, upon the two ſexes and the manners of his time; but in ſo free a ſtyle, that it would be impoſſible to tranſlate them ſo as not to offend.

(*e*) The poet here diſtinguiſhes and characterizes four ſpecies of women, and as many of men, in a long detail.

" hath

" hath eyes ſo modeſt and ſparkling, that
" their brilliancy is greater than that of
" the Antelope; her deportment is more
" noble than that of a young *Swan*; the
" velvet of her ſkin has the ſoft brightneſs
" of the flower of *Sambagon*, while the
" *Pariſſa danam* (*f*) exhales a perfume leſs
" ſweet; her inviting lips have the firm-
" neſs of the flower *Tamareï*, and the
" breath of her mouth is more pure than
" the eſſence of *Sandal*—If ſhe raiſes her
" voice, the ſounds are ſo melodious, that
" the *Kuill* liſtens in ſilence. Love how-
" ever ſmiles upon ſome mortal, and her
" ingenuous heart expands at his aſpect.
" Thus the flower *malligueri*, at the riſing
" of Aurora, opens its chalice to the vivi-
" fying rays of the ſun.—Yes, Love alone
" is invincible among the immortals."

Another more modern poet, who wrote in the Tamoul-Sendamidg tongue, expreſſes himſelf thus:

(*f*) Many of theſe Indian names cannot be tranſlated.

" Who can paint the charms of Tama-
" jandri, the majeſty of her deportment, or
" the ſweetneſs of her voice, more melodious
" than that of the *Kuill*—She is the maſter-
" piece of Bramha; yea, although for mil-
" lions of ages, this God has employed him-
" ſelf in forming beauties to captivate weak
" mortals.—He who vanquiſhes and in-
" flames all nature, Love himſelf, preſided
" at her birth; the wreath of Love and
" the garland of Pleaſure have been depo-
" ſited on her boſom; there they form
" two demi-globes, more circular than
" the fruit of *Vilvam*, more elaſtic than
" the ſtrings of the *Vinette*, when, beneath
" the fingers of the ſweet ſinger they are
" ſtruck in harmony—Of his five arrows,
" this God has ſhot three againſt the hea-
" ven, the earth, and the abyſs, and they
" were vanquiſhed; two ſtill remained,
" and of theſe he ſmiled, and formed the
" eyes of Tamajandri—It is her in whom
" I breathe."

Of the CHAUVES-SOURIS, or BATS (*a*).

THE ruins and old temples of India, ſerve for a retreat to two ſorts of Bats: the one much the ſame as the ſpecies moſt common in France, the other, ſcarcely ſo big as a Wren, has a noſe exceedingly pointed, ſhort ears, very long wings, and an extremely high flight. Both ſpecies appear to live chiefly on inſects.

We find alſo in India Bats of the ſtrong race, the figure of which is ſomething like that of a very ſmall ſhepherd's dog, the ears of which have been a little ſhortened. Theſe remain all day ſuſpended on certain trees, which ſometimes appear covered with them; and they grow to the ſize of the dovecot Pigeon. Though they

(*a*) The name of the common Bat in Perſian is *Chouparak*; and *Babval*, in Tamoul; that of the ſtrong kind is *Tchamjadel*, or *Badour*, in Indoſtan; and that of the very ſmalleſt *Chiakor*.

live in open air, and are expoſed to the heat of the ſun, for they cling almoſt always on the outſide branches, they do not fly by day, unleſs by throwing ſtones or firing at them, you force them to remove.

This large ſpecies is found alſo in the iſlands eaſt of India, in thoſe of Madagaſcar and Bourbon, and in ſeveral other places. About twenty years ago I purchaſed a young one of the male kind in this latter iſland, which could only feed on milk. My deſign was to have brought it to Europe, but it died on the paſſage. It is this ſpecies, which is there called *Rougettes*, becauſe that part of the ſkin which deſcends from the neck to the breaſt forms a kind of cravat, of a reddiſh colour, tolerably bright. We find ſome alſo in this iſland, that, as well as thoſe of India, are of an almoſt uniform brown, which they call *Rouſſettes* or Ruſſet.

Theſe animals have ſtrong canine teeth, which, however, I believe, ſerve them only for their defence. It is true, that in caſe of

of neceſſity they can ſubſiſt upon all kinds of food: and this was the method I habituated the little one to that I bought at Bourbon; but it does not appear, that, by choice or inſtinctive preference, they are carnivorous: and I can affirm, that I never ſaw or heard in India, where they are plentiful, that they ſeek any other food than fruits of all kinds, and particularly of a tree that is there called *war*; they are fond alſo of drinking the liquor which the inhabitants extract from the cocoa and palm-tree. The fleſh of theſe animals, when fat, has a tolerable good taſte; and though almoſt all the Indian tribes, and even Mahometans, would regard this food with horror, that is entirely prejudice, originating, perhaps, in their ugly form; but the moſt part of the ancient inhabitants of the iſles of France and Bourbon eat them very willingly, and uſe their fat in the room of oil in their ſallad.

I intended here to have added a ſhort article on flying Squirrels, but I thought it unneceſſary, after I had read what M. de

Buffon has ſaid in his additions to his Hiſtory of Quadrupeds. In fact, though I have ſeen ſome of theſe animals in the mountains on the coaſt of Malabar and of Canara, and though I examined one which was kept in a cage by a Frenchman reſident at Calcutta, I have not had an opportunity of being particular in my obſervations on their manners. I ſhall therefore only ſay, in a few words, that they are four times as large as our Squirrels, but that they have neither their nimbleneſs nor gentility. They are frugivorous, and not very common. If they want to go from one tree to another they launch into the air, and the membranes, which unite in part their fore feet with their hind, being extended, ſupport their bodies in almoſt an horizontal direction; by this means they can reach a diſtance of as much as thirty paces. Lizards alſo are found in theſe mountains, which, by the like extenſion of ſkin between their legs, have the like advantage.

Of the JACKAL (*a*).

THIS animal, which is common all over Aſia, ſeems to partake of the ſhepherd's Dog, the Fox, and the Wolf; and, though they are really a diſtinct ſpecies, we may ſay, there ſtill is a conſanguinity. Jackals uſually earth themſelves during the day, or elſe hide among thick buſhes, or under rocks; but from ſun-ſet to break of day they make a howling, than which nothing can be more importunate: ſome of them firſt give the ſignal, when preſently a frightful noiſe begins by a kind of lonely barking, to which others, from all parts, reply, with yelps and ſounds, lengthened or intermitting, of a diſmal and piercing nature.

(*a*) The Jackal, a ſpecies of wild Dog, known by this name in the Levant, is called *Adive*, in Portugueſe; *Deeb* or *Vavi*, in Arabic; *Chagal*, in Perſian; *Kuidder* and *Kola*, in Indoſtan; and *Neri*, in Tamoul. The Fox is *Raubauh*, in Perſian; and *Domna*, in Indoſtan.

Theſe animals, though exceedingly carnivorus, and capable, when there is occaſion, of aſſiſting each other, are not really courageous; they attack only that which is without defence, and, like Vultures among birds of prey, very willingly devour carrion of all kinds. They are likewiſe very wily; for while the diſagreeable clamours of thoſe that are unemployed are heard from every ſide, they often travel two or three in a band in ſearch of prey. They will dare not only to enter the ſheep-fold, but even the inſide of the houſe, or creeping near a ſleeping traveller, with an aſtoniſhing ſubtlety, will ſteal the wallet where they ſcent proviſions. I had one of them while young about a month, and he appeared tame, but his voracity and meanneſs diſguſted me, and I ſet him at liberty,

OF DOGS (*a*).

I NEVER ſaw above four or five ſpecies of domeſtic Dogs in Aſia, the Brach, the Greyhound, the Maſtiff, and a reſemblance of the ſhepherd's Dog: theſe laſt are either of a fawn colour or black. Notwithſtanding the excellent qualities of this animal, he ſeems every where, except in Europe, to be devoted to miſery: many people, eſpecially ſavages, nouriſh them only to eat them. The Mahometans and Gentoo-Indians, range them among that claſs of beings, which, by ſimply being touched, communicate legal impurity. The reaſons of their diſlike to theſe animals ſo naturally good, appear to me to have ariſen from their being ſubject to madneſs, to a kind of virulent gonorrhœa, and to a contagious and leprous mange; to which we may add, their impudence, their ſcent, and their inclination to filthy food, which, together,

(*a*) The Dog is called *Sague*, in Perſian; *Kialb*, in Arabic; *Koutta*, in Indoſtan; and *Naye*, in Tamoul.

may

may have been ſufficient to draw down the anathemas of a delicacy in a great degree ſuperſtitious.

A ſingular accident occaſions me to make mention here of a Maſtiff, which I had brought up in India, and that accompanied me from Pondicherry to Benglour, a ſtrong place of high Maiſſour, where I loſt him. M. de Maiſonpré, of whom I have before ſpoken, and myſelf, were near three weeks on our journey thither, the diſtance being more than a hundred leagues by the road we took, during which we traverſed plains and mountains, forded rivers, and followed bye-paths; beſides that, we twice made a ſtay. This animal, however, which had lived with me ever ſince he was two months old, and which, moſt aſſuredly, had never been in that country, loſt us at Benglour, and immediately returned to Pondicherry. He went directly to the houſe of M. Beylier, then commandant of artillery, my friend, and with whom I had generally lived. Now the difficulty is not to know how the Dog ſubſiſted upon the road, he

was ſtrong, and able to procure himſelf food; but by what means could he find his way, after an interval of more than a month? This then ſeems to be one of the inſtinctive faculties of many ſpecies of animals, which have the power to direct their ſteps and retrace their route, by efforts of memory that are to us ſcarcely conceivable.

Of the ICHNEUMON (*a*).

THE ancients have obſerved, that the Ichneumon is one of the moſt formidable enemies of the Crocodile at his birth; for after he has left the egg, he is in daily danger of being devoured by it for the firſt months. Not that I ſuppoſe the Ichneumon to have any particular and inſtinctive antipathy to the Crocodile: he

(*a*) The Ichneumon, better known by the name of *Mangouſt* among the Indian Europeans, is called *Tkill*, in Malabar; and *Monegoueſſe*, in Tamoul.

equally

equally attacks all ſpecies of reptiles, and does not ſpare even rats or poultry. I had one of them very young, and brought it up: I fed it at firſt with milk, and afterwards with baked meat mixed with rice; and caſtrated it at four months old. It became tamer than a cat, for it came when called, and followed me, though at liberty, into the country.

One day I brought him a ſmall Water-ſerpent alive, being deſirous to know how far his inſtinct would carry him againſt a being with which he was hitherto unacquainted. His firſt emotion ſeemed to be aſtoniſhment mixed with anger, for his hair became erect, but in an inſtant after he ſlipped behind the reptile, and with a remarkable ſwiftneſs and agility leaped upon its head, ſeized it, and cruſhed it between his teeth. This eſſay and new aliment ſeemed to have awakened in him his innate and deſtructive voracity, which, till then, had given way to the gentleneſs of his education. I had about my houſe ſeveral curious kinds of fowls, among which

he

he had been brought up, and which, till then, he had ſuffered to go and come unmoleſted and unregarded; but a few days after, when he found himſelf alone, he ſtrangled them every one, eat a little, and, as it ſeemed to me, had drank the blood of two.

The Ichneumon may attain the ſize of a common Cat, but is ſomething longer in the body, and ſhorter in the legs; its fur contains tints of white, of brown, of fawn-colour, and of a dirty grey ſilver. Theſe ſhades, which are on each hair, compoſe a whole, which, though not ſoft to the touch, is agreeable to the eye. Its form, and particularly the head, is ſomething like that of the Polecat; its eyes are ſmall, but inflamed, and ſparkle with a ſingular vivacity; its nails are not very pointed, nor do they extend and contract like thoſe of the Cat, but as its claws are rather long, it ſeizes between its paws, and retains with force the prey that it devours.

As it is a great deſtroyer of reptiles, it is very poſſible that it may ſometimes receive

ceive a bite, in which caſe it is pretended, that it has recourſe to the plant which is called after its name; but as it ſubſiſts, and always with the ſame inclinations, in many places where this plant is not at hand, and is not even to be found, perhaps it is the fleſh of the reptiles which ſerves for an antidote, or perhaps it is the quality of its blood not to be affected by this kind of poiſon. I have before given my reaſons for this opinion.

REMARKS.

It is evidently impoſſible, that M. de Buffon ſhould correct certain errors and local miſtakes. He cites a Carmelite monk of the congregation of St. Catharine of Sienna, from whom he learnt, that the Mangouſt in India is called *Chiri* (*b*).

I cannot forbear ſmiling at the ſingularity of this miſtake, and the application of the word *chiri*, to this animal ſo greedy

(*b*) The letter *r* in this word has almoſt the ſound of *d*, and the word ſhould be pronounced ſoft, as in French.

after

after Serpents. I ſhall ſufficiently explain myſelf by ſaying, that the word *chiri*, without the leaſt diſguiſe or allegory, is the name for the ſexual part of woman, the pudendum. I think I can perceive how our traveller's error originated: it is known, that almoſt all the people in the univerſe miſuſe certain words which convey indecent ideas, and too often employ them not to expreſs appetite, but diſguſt or pleaſantry. Thus the Malabar Indians, when they would joke or get rid of importunate queſtions, ſometimes anſwer *chiri*; this anſwer the good monk made haſte to enter in his Common-place Book.

It is intereſting to a naturaliſt or a traveller to know the true names of objects on which he intends to write. I ſhould not, however, have inſerted this remark, but that it is abſolutely neceſſary ſuch a miſtake ſhould be rectified, ſince occaſions might happen, in which it might not only produce ridicule, but conſequences more ſerious.

OF TIGERS (*a*).

THE Tiger of the ſtrong race, which, after the Portugueſe, we have called royal, the Panther, the Leopard, the Ounce, and the Lynx, may be all conſidered as different ſpecies of the ſame genus; their form, their inſtinct, and their characteriſtic phyſiognomy, all ſupport that opinion. The Indians comprehend in the claſs of Tigers the wild Cat, from which originates the domeſtic Cat: like as among us, the ſmalleſt Spaniel or Lap-dog is held conſanguinous to the Bull-dog or Maſtiff. The patience, the craft, the vigilance, the utility, and the cleanlineſs of the Cat, have ob-

(*a*) The Great or Lion Tiger is called *Cheir palang*, in Perſian; *Babar*, or *Bagbag*, in Indoſtan; and *Pili pili*, in Tamoul. The great Panther is *Palang*, in Perſian; *Nemre*, in Arabic; *Bag*, or *Hondar*, in Indoſtan; and *Pili*, in Tamoul. The Once is *Sagorg*, in Perſian; and *Ber*, in Indoſtan. The Lynx is *Syaguch*, in Perſian. The Tiger-Cat, *Parſe*, in Perſian; and *Tchita*, in Indoſtan. The Cat is *Gorbe*, in Perſian; *Bezon*, in Arabic; *Bilaver*, in Indoſtan; and *Pounei*, in Tamoul.

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tained the higheſt degree of protection for this animal in the mythology of theſe countries, ſo far even, that they are there held to be the nobleſt ſpecies in the claſs of Tigers. The Mahometans alſo, for the ſame reaſons, and after the example of their prophet, have a particular regard for the Cat. When we conſider that theſe different animals have been known, from the earlieſt ages, to have inhabited Aſia and Africa, nay, often to have been found all in the ſame province, without mixing or confounding themſelves, it follows, that if they belong all to one genus, they have at leaſt always formed diſtinct and ſeparate races.

Both the Ounce and the Panther are ſometimes ſufficiently tamed to be careſſed without fear, and even led about the ſtreets with their eyes uncovered. The Aſiatics know how to employ them uſefully in the chace; and I have no doubt, but the royal Tiger might receive the ſame education, were it neceſſary: the other three inferior ſpecies, however, ſuffice, and it is

 probable,

probable, that they have deemed it uſeleſs to make an animal ſubſervient to their amuſement, whoſe ſtrength is the more dangerous, in that it is equalled by a gloomy ferocity, which, rouzed by certain circumſtances, might be found only to have ſlept, not to have been eradicated.

Excluſive of hunting, the Indians endeavour to draw other advantages from theſe animals: the phyſicians attribute various medical virtues to their dung, their claws, and their greaſe, which latter is really very active and penetrating: the hair of their whiſkers, cut ſmall, is ſaid to be a corroſive poiſon; an opinion, which, probably, is only ſo far true, as hair ſo prepared may, by its friction and ſtimulative qualities, tear and ulcerate the inteſtines. Anciently, the celebrated warriors thought it honourable to march covered with the ſkins of Lions and Tigers they had vanquiſhed; at preſent they ſerve for carpets to Fakirs, or penitentiary Gentoos and Mahometans. They augur alſo from the accidental meeting of theſe beaſts; if, for

example, they are marching againſt the enemy, and one is ſeen flying nearly the ſame route, victory is ſuppoſed certain: however, as it is not at all impoſſible but the very reverſe may happen, they do not want a ſubterfuge in ſuch a caſe to juſtify the prediction.

The royal Tiger is the ſcarceſt in India, and it is on him only that I intend to make a few obſervations, which, indeed, may be extended to the reſt, with proper allowances for comparative ſtrength and their reſpective faculties.

Many means have been deviſed for the deſtruction of theſe animals; ſome princes, to amuſe themſelves, and rid the country of them, have gone, attended by conſiderable bodies of men, well mounted and armed with lances, and beat up for them; when they are rouzed, they are immediately attacked on all ſides by arrows, pikes, and ſabres. This kind of hunt is practiſed nearly the ſame in Arabia, where the Lion is the game. There bravos alſo, co-

vered with a coat of mail, or ſome armed only with a buckler, a poniard, and a ſhort cymeter, dare attack theſe blood-thirſty animals ſingly, and fight them life for life; for in this kind of combat, they muſt either vanquiſh or periſh. But the hunting of the Tiger in any manner is always dangerous, for if one even of the ſmall kind finds himſelf wounded, he ſeldom makes his retreat without attempting, as he flies, to ſacrifice ſome one to his vengeance. An eaſy expedient, and which I have ſeen uſefully employed in ſeveral cantons, is to form with ſtakes and ſtrong planks a large kind of den, contrived almoſt like our mouſe-traps, which they bait with a Sheep or a living Dog. Since the time of geſtation with the Tigreſs, as I have been aſſured, is but about three months, and ſince they have ſeveral young ones at a litter, and may breed twice a year, the attempts of the Indians to extirpate them can produce little effect in a covered country, plentiful, and abounding in rocks and mountains, which afford theſe animals an impenetrable retreat. However, independent of the efforts

forts of the inhabitants, many periſh by the terrible combats they have with each other, and againſt different beaſts that they attempt to prey upon: many likewiſe, eſpecially of the young, die, as it is ſaid, of a ſpecies of mange, to which they are very ſubject at the decline of ſummer. The combination of all theſe means is very neceſſary for the deſtruction of theſe univerſal enemies of life, leſt they ſhould multiply to enormity.

It is particularly neceſſary to be upon guard in large foreſts or mountainous countries (*b*). In 1770, M. de Maiſonpré and myſelf had to traverſe one of the defiles of High Canara (*c*), ſituated between Boncomboudi, at Baſſovapatnam, where we

(*b*) In moſt of the cantons that lie among theſe high mountains, they erect in the middle of cultivated places ſmall barracks upon four ſtrong pillars, the platforms of which are raiſed twelve or fifteen feet from the earth. The object of theſe elevations is not ſo much to give the perſon, who watches by night over the harveſt, the power of ſeeing farther, as to keep him by this means from the teeth of the Tiger.

(*c*) See the following Remarks, N° I.

were informed a royal Tiger had, for ſome time paſt, committed dreadful ravages. When we came to this place, we ſaw him lying in the ſun; and, as we approached at the diſtance of about twenty paces, he inſtantly roſe; but ſeeing many of us well armed, he climbed with agility up the other part of the mountain diſturbed, but not afraid. He appeared to us nearly as high as a middle-ſized poney. As we were accompanied by ſix choſen ſeapoys, it is more than probable we might have killed him, but we were encumbered with horſes and on a ſtony road, not above eight or ten feet wide, at the edge of which was a precipice: it would therefore have been very imprudent to have attacked an animal which, although wounded, would not have fallen perhaps unrevenged.

We had not gone above ten paces from where the Tiger had lain, before we ſaw a tolerably large Dog, with long hair, come from behind a rock, the maſter of which had, perhaps, been devoured: the poor animal

animal jumped upon us, careſſed us exceedingly, and would not leave us.

When the natives travel through places known to be dangerous, they contrive to go in bodies, and ſhout from time to time, which is ſufficient to drive away theſe ferocious beaſts; for they muſt be either exceſſively hungry, or irritated by wounds, before they will attack men thus united. The Indians uſe another precaution when they travel by night: they carry firebrands of a reſinous wood, that conſumes ſlowly, and gives as clear a light as our wax flambeaux.

The royal Tiger, diſtinguiſhed by a ſkin marked with blackiſh ſtreaks upon a fawn-coloured ground, ſometimes grows to the height of four feet ten inches, and about nine feet long, meaſured from the high part of the head to the inſertion of the tail; thus his length almoſt doubles his height. I have ſeen a ſkin that meaſured, from the tip of the noſe to the end of the tail, more than ten cubits. His

roar begins by intonations and inflexions, at firſt deep, melancholy, and ſlow; preſently it becomes more acute, when, ſuddenly collecting himſelf, he utters a violent cry, that is interrupted by long tremulous ſounds, which, together, make a diſtracting impreſſion upon the mind. It is moſtly in the night that he is heard to roar, when ſilence and darkneſs add to the horror, and his cries are repeated by the echoes of the mountains.

At the gloomy and haggard aſpect of this monſter, that always ſeems to tremble with a ferocious joy at the ſight of the blood which he is about to drink, moſt other animals think only of flight, of which they are often incapable. If the Bear has not time to climb a tree he is dead (*d*): the Dog diſmayed, has ſcarce a moment to utter the cry of deſpair; he is immediately ſeized and torn in pieces (*e*): in an inſtant a large Bull is overthrown and dragged

(*d*) The Bear is called *Kers*, in Perſian; and *Baleuk*, in Indoſtan.

(*e*) See Remarks, N° II.

away

away with eaſe: the wild male Buffalo will dart at his enemy, but if he be alone he is almoſt always vanquiſhed.

I have ſeen the Lions upon the banks of the Tigris, and among the mountains of Curdiſtan (*f*), and one eſpecially, which they aſſured me was of the ſtrongeſt ſort; but as he did not appear to be above four feet high, and as they ſaid, thoſe in the other parts of India only grew to about the ſame ſize, I am perſuaded, that notwithſtanding his valour, he is not capable of efficaciouſly reſiſting a royal Tiger in his full ſtate of vigour. The ſpecies of Lion which wanders in ſome parts of Africa, and which is ſaid to attain to five feet in height, is perhaps the only one that can match the royal Tiger.

Among the animals on which he preys, thoſe that, unleſs wounded or provoked, he does not moleſt but with great precaution, are the wild Buffalo, the Elephant,

(*f*) The Lion is called *Chïr* and *Arſlaun*, in Perſian.

and

and the Rhinoceros (*g*). If he is alone he ſeldom attacks them, at leaſt not till famine has whetted his fury.

I was once preſent at a terrible combat between an Elephant and a royal Tiger in the camp of Hyder Ali. This prince, one of thoſe among others to whom the French commandant general had ſent me on political affairs, did me the honour to invite me to this ſpectacle (*h*): the Tiger, not yet in full force, for he did not appear to be above four feet high, was brought and faſtened to a ſtake by a chain, round which he could turn freely; on the other ſide a ſtrong Elephant, and well taught, conducted by his cornac, entered the amphitheatre, which was encloſed by a triple rank of lance-men: the action, when it began, was furious, but at laſt the Elephant was victorious, after he had received two deep wounds. But it is not poſſible to judge of the agility, the ſtrength, or the

(*g*) The name of the Rhinoceros is *Djuinra*, in Indoſtan.

(*h*) See Remarks, N° III.

powers

powers of theſe ferocious beaſts, in a ſtate of liberty, by encounters like theſe, where they are reſtrained by chains, and probably waſted in ſtrength. I am perſuaded, that four or five Elephants, of a good breed, would have nothing to fear from a greater number of Tigers; but I ſhould likewiſe dare bet three to one on the Tiger, when in full poſſeſſion of his faculties, and fighting ſingly.

It has been obſerved, that the Tiger, when caught young, may be familiarized to a certain degree, but his character cannot be ſubdued, even by chains. The Dog, born fortunately for ſlavery, creeps to kiſs the hand that has puniſhed him unjuſtly; but the Lion and the Tiger tremble with indignation at ill-treatment. If their courage was of a more generous nature, we ſhould ſay, perhaps, their pride was a certain indication of the nobleneſs of their race.

REMARKS, N° I.

("In 1770, M. de Maiſonpré and myſelf "had to traverſe, &c.")

To travel through Aſia with eaſe, ſecurity, and utility, I ſhould imagine it neceſſary for a European either to go alone (I do not ſpeak of Indian domeſtics) or in the company of a perſon whoſe principles and character are perfectly known. M. de Maiſonpré, who had the complaiſance to accompany me during four months, has been my approved friend for theſe twenty-ſix years, and unites circumſpection with ſagacity and knowledge. When we travel thus, journies are leſs tedious, and nature more ſmiling and inſtructive. Within this century many circumſtances, commercial and political, have contributed to remove the obſtacles and impediments of long voyages: there ſtill, however, are many remaining, which, perhaps, it will not be amiſs, according to the plan I propoſed to myſelf in writing theſe Eſſays, to notice here.

It

It does not appear difficult for thoſe who travel into foreign countries to collect indigeſted remarks, which, at a diſtance, may have a reſemblance to truth; and it is ſtill more eaſy to compile, mutilate, and diſguiſe, in order to adopt, the thoughts of others. But theſe means are not employed by men proper for philoſophical reſearch, and it is theſe only that I have in view at preſent. Thoſe who ſeriouſly deſign to undertake ſuch kind of enterprizes ought to have received from nature, or from education, bodies ſufficiently robuſt to ſupport fatigues on foot, on horſeback, on the camel, or in ſmall veſſels, which are frequently very incommodious: they muſt be able to endure hunger, or change of food, take interrupted ſleeps in the open air and on the bare earth, and ſupport the varieties of climate and the intemperance of ſeaſons: they muſt likewiſe conform to the cuſtoms of countries, and carry as little baggage as poſſible, that an appearance of wealth may not awaken the avarice of the wicked. A hardy conſtitution will give the traveller many ineſtimable advantages; but there

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are alſo many other things neceſſary. Thus it is to be wiſhed, that his character ſhould be naturally obliging, firm, and cautious; that he ſhould have a facility in the acquirement of languages, and at leaſt a tincture of pharmacy; that he ſhould know to ſwim and handle arms, with other uſeful branches of knowledge. If he is a truly enlightened and religious man he will have very few prejudices, but he will meet with prejudice every where: let him behold and examine all, but without affecting, with a cowardly and ſuſpicious adulation, to applaud what he will perceive to be the diſgrace of the human underſtanding; yet he will find it neceſſary to obſerve a reſpectful ſilence. I wiſh it to be underſtood, that I write for the man of the world, and that I am ignorant of the part of the miſſionary.

There are two other things, concerning which circumſpection is neceſſary in diſtant voyages, theſe are, the rencounters with banditti, and contagious epidemic diſeaſes. Of the latter, the moſt terrible is the plague, on which ſubject ſome intereſting particulars

lars will be found under the article of the Camels.

As to the banditti (I mean thoſe of Aſia) I dare affirm with caution and energy of character, there are few accidents ſo critical, but what a man may either extricate himſelf from or avoid. And firſt it is certain, that theſe robbers are not ſanguinary, but on the contrary, follow their profeſſion with a kind of ſingular humanity and good faith. If travellers are attacked, and the enemy is much too ſtrong, it will be wiſe to offer a compoſition, but in the tone of people without fear, and whom it would be dangerous to drive to extremity: and this ſort of embaſſy is generally ſucceſsful. A traveller, who can command his temper, and puts himſelf upon the defenſive, may generally avoid the ſhedding of blood: but ſhould he be privately aſſaulted by theſe kind of raſcals, who are to be found in Aſia as well as in Europe, and that they determine to take his life as well as his property, in order to eſcape with impunity, he may perhaps find in a cool and re-

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ſolute exertion of courage, an unexpected victory over aſſaſſins, who are ill armed and ſeldom truly valiant.

I have had four or five embarraſſing ſkirmiſhes with theſe people, two of which were rather warm, but I never received the leaſt hurt. A more ſerious rencounter with banditti happened once in the iſland of Sumatra, where I was ſent, in 1767, on board a veſſel of war, commanded by M. de Brulenne: about forty Europeans were landed, when the chief of a body of two thouſand men got between us and the ſea, and attacked, unawares, three batteaux that were ſent to me by M. de Brulenne; two of theſe, manned by Indians, were taken, eleven of the Indian ſailors were killed, and one European wounded. This happened at ſix in the morning, and before day-break the next morning the Malayes were attacked in their camp, which was only half a league from us, many of them were killed, and the others put to flight. Five days after this action, when we intended to return on board, I learnt that theſe robbers had

had received a reinforcement of five or ſix hundred men, that, animated by the hope of vengeance, and pretending that their defeat was the conſequence only of being ſurprized, they determined to diſpute the paſſage, on which I took meaſures to give them a proper reception. We ſet forward, were attacked, and in leſs than a quarter of an hour a hundred men were killed and wounded: the others fled to the mountains, and their camp was delivered to the flames. We loſt in this action two of our ſailors by their own fault, and three more were ſlightly wounded. This event, which recals to my memory the moſt lively ſentiments of eſteem for the officers of the veſſel *La Paix*, is a ſtrong proof, that a little reſolution only is neceſſary to chaſtize ſuch raſcals, who, nevertheleſs, have a reputation in India for bravery. Thoſe, however, who travel in Aſia with caution, and eſpecially without equipage, will find ſuch ſituations extremely rare.

N° II.

(" The Dog diſmayed has ſcarcely a mo-
" ment to utter the cry of deſpair," &c.)

Many of the country people and other Indians of good ſenſe have aſſured me, that the Tigers prefer Dogs to any other food; and that they will ſometimes ſteal them by night even from tents and houſes, without touching other animals. They have alſo obſerved, that at their approach, when at a diſtance, the Dogs, when only puppies, and without experience, have been ſeized with a univerſal trembling, and ſeemed to have a foreknowledge, by an internal feeling, of the great danger by which they were threatened. Perhaps that innate and characteriſtic repugnance, which, notwithſtanding all our cares and education, is daily ſeen between the Dog and the Cat, conſanguinous to the Tiger, is only the remains of that ſame inſtinctive antipathy, and which nature has eſtabliſhed between the genuſes to which each of theſe animals belongs.

N° III.

N° III.

(" I was once preſent at a terrible " combat," &c.)

Moſt of the Aſiatics apparently take great pleaſure in the combats of animals, and ſome of them lay conſiderable wagers on their heads. It is for this purpoſe that many princes maintain, even in their armies, ferocious beaſts. The common people fight Rams, Cocks, Patridges, Quails, &c. (*i*); and this is ſo common, that you often find a ſoldier, who, beſides his arms, carries a cage upon his march, in which he keeps one of theſe laſt-mentioned birds.

Hyder Ali Khan, of whom I had occaſion to ſpeak under this article, is the prince, for ſome years paſt, who has become ſo celebrated in Europe: feared by the Mahrattas, and eſpecially by the Engliſh, he has

(*i*) The Cock is called *Kerous*, in Perſian; and *Morogha*, in Indoſtan. The Patridge, *Titar*, in Indoſtan; and *Kavouder*, in Tamoul. The Quail, *Soumane*, in Perſian; *Lawa*, in Indoſtan; and *Kadeya*, in Tamoul.

already, ſeveral times, carried fire and ſword even to the gates of Madras. He is about ſixty-five years of age, robuſt, and of an open well-informed countenance. He was born in the diſtrict of Kollari, in High Maiſſour, obſcure and without fortune, being, if I am not deceived, of Abyſinian extraction in the third generation. He has high-boned temples, a little noſe with a broad baſis, thick lips, a complexion much blacker than the Gentoos or Mahometans, and a conformation of features every way reſembling the Abyſinian. He plucks his beard too, which is probably woolly; and if ſo, would betray his origin, were it ſuffered to grow. If his father, whoſe name was Fattenaiken, had not the means of giving him education, his natural diſpoſition, reflexion, and experience, have ſupplied this defect. Surrounded by enemies of all kinds, and without ſupport, he is indebted for his elevation to their impolitical conduct, his genius and his ſword. He has been twenty years in poſſeſſion of Maiſſour, of which he was general; ever ſince which period he has been employed

in

in ſubduing or making his weak neighbours tributary, or in defending himſelf againſt the ſtrong. The ſpoils of war preſently enabled him to act offenſively with vigour: he has carried war into other countries, while his own ſubjects have lived peaceably; and, in the midſt of broils, population, commerce and agriculture have been encouraged. He is general, intendant, commiſſary, negociator, adminiſtrator, and magiſtrate. He is the ſoul of his council; it is he, who, in the abſtract, ſees, ordains, and directs the whole nation; and what is more wonderful, he can hardly write his name.

Such is the aſſemblage of qualities perceptible in Hyder Ali, and all eminent in a greater or a leſs degree. Certain accidents placed me in a ſituation of ſpeaking particularly to him (once for two days together) for the ſpace of almoſt a month: beſides, in traverſing ſeveral times the greateſt part of his dominions, and obſerving him to be poſſeſſed of all the requiſites to form a ſtateſman, I applied myſelf to

ſtudy his principles of adminiſtration, his politics, and his moral character. As he is eaſy of acceſs, many Europeans, eſpecially thoſe in his ſervice, have, doubtleſs, an opportunity of converſing with him often; but though his manner is open, his conduct is circumſpect: thus it is very poſſible that many of them may have formed falſe ideas. However, while we render juſtice to his great qualities, it is but truth to ſay, that much of his good fortune has been owing to favourable circumſtances. I before hinted at the weak politics of his enemies; I ſhall only add, that with reſpect to the Engliſh, he could not wiſh any thing more to his intereſt, than to behold their unſtable and giddy conduct; and the ſhifting, and perhaps contemptible principles, which ſeem, for theſe ſeveral years paſt, to have preſided over the counſels of that nation in India.

Of the ELK (*a*).

THESE animals, though common in the the northern climates, are not, however, leſs ſo under the hot ſuns of India; they prefer to inhabit woody and marſhy places and ſolitary vallies, where they are always ſeen in ſmall herds, each of which appears to have a chief that directs the reſt. The Elk is ſomething larger than the Stag, more robuſt, and almoſt as ſwift; the cheſtnut is the predominant colour of his ſkin, with ſhades a little deeper on the top of his back. His head is armed with flattiſh horns that are divided into ſeveral ramifications, and are renewed annually; for which reaſon thoſe travellers have been miſtaken, who confounded him with the *Nilkaw*, of which I ſhall ſpeak under the article of Bulls. His

(*a*) The Elk is *Yeran*, in Perſian. I cannot remember any of the names they have in India. Perhaps I have forgot to write them down, merely becauſe I have had ſuch frequent occaſion to mention them.

feelings are exceedingly delicate and ſuſceptible; deſire, anger, or impatience, are expreſſed by him, not only by a kind of deep rattling bellow, by agitated motions and tramplings, but alſo by a dilatation, more or leſs conſiderable, of a ſort of groove or hollow made at the internal angle of each eye, which ſometimes opens, ſo as to be capable of containing the half of the little finger.

If the Elk be caught young, and treated with gentleneſs, he may eaſily be tamed. I procured one in India of ten or twelve days old, and had it for about two years, without ever tying it up: I even let it run abroad, and ſometimes amuſed myſelf with making it draw in the yard, or carry little burthens: I accuſtomed it to eat any thing; it came when called, and I found few ſigns of impatience, except when it was not allowed to remain near me. When I departed for the iſland of Sumatra, I begged Mr. Law of Lauriſton, governor-general, who had always teſtified a remarkable degree of eſteem and friendſhip

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for me, to accept it. This gentleman had no opportunity of keeping it about his perſon, as I had done, but ſent it to his country-houſe, where it wanted for nothing; but being kept alone, and chained in a confined corner, it preſently became ſo furious as not to be approached; inſomuch, that the perſon that daily brought its food was obliged to leave it at a diſtance. After ſeveral months abſence I returned; it knew me afar off, and as I obſerved the efforts it made to get at me, I ran to meet it; and I confeſs I can never forget the impreſſion which the careſſes and tranſports of this unhappy animal made upon me. A friend of mine, who was preſent at this meeting, could not forbear to ſympathize with me, and partake of my feelings.

Theſe facts indicate how far the Elk is capable of education and attachment; and I am by no means aſtoniſhed, that the ancients ſhould employ their ſtrength and ſwiftneſs in the chariot. I preſume, they had the precaution to twiſt their teſticles when

when they were about two or three years old, and then, by faſtening the reins to a ſmall cord or ring paſſed through the cartilage that ſeparates the noſtrils, they might guide them with the utmoſt preciſion.

Of SHEEP (*a*).

BOTH Aſia and Africa breed large flocks of Sheep of different kinds, which, in a domeſtic ſtate, copulate together. Some are like the European Sheep, and others are remarkable by the prodigious largeneſs of their tails; both the ſpecies have curled wool, which is by no means equal in fineneſs to the other kind of wool. It is from the mountains of Thibet and ſome other branches of Cau-

(*a*) The woolly Sheep, with a large tail, is called *Gousfand*, in Perſian; *Kerouf*, in Arabic; and *Domba*, in Indoſtan. Thoſe with long hair, *Minda* and *Bakief*, in Indoſtan; and *Adoo*, in Tamoul. The Ram, *Bhaira*, in Indoſtan.

caſus,

caſus, where plenty of rock ſalts are found, and where the heat of the ſun and the climate does not differ greatly from that of France, that the inhabitants of Cachemire get the materials for the fine ſhawls, which are ſent from thence through all the rich and commercial cities of India. Thoſe ſuperfine ones, which are called *Touzi*, are made, as I was told, of the pickt wool of Lambs, newly brought forth, or of young Caſtors; thoſe of an inferior quality of a kind of down, which they pluck from between the long and ſilky hair of Goats peculiar to theſe countries.

There is another ſpecies very diſtinct from the preceding, by having, inſtead of wool, hair as thick as that of our Goats. (The Goats of the mountains of Koraſſan and ſome other cantons of Perſia, which breed them, appear to me to be ſuperior to thoſe which we get from Angola, by the way of Smyrna.) Theſe hairy Sheep, which of all others are the moſt timid, are very common in the ſouthern parts of India; and I have been aſſured, that they

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are ſtill to be found wild, united in ſmall flocks. Their general form is to have the legs ſomething longer, in proportion, than the others, and to be ſomething lighter and more ſlender; the fore part of the head too is rounder, their ears are very pendant, and they are moſtly without horns; their hair is almoſt white under the belly, and a deep fawn-colour over the reſt of the body. This uniformity of colour is not always the enſign of liberty; it is, however, an indication, that the ſpecies is little mixed.

The Europeans, who were firſt eſtabliſhed in thoſe countries, diſtinguiſhed this race by the name of cheſtnut-coloured or wild Dogs; though it certainly would be difficult to imagine a name more improper for the deſcription of an animal that chews the cud, which has nearly the ſame character, in voice, form, and manners, with other Sheep, and which has no eſſential difference, except that the ſkin bears hair inſtead of wool.

OF BULLS (*a*).

THE conformation and qualities of animals, thoſe eſpecially that are domeſticated, may be differently modified or altered by the influence of the climate, food, and education: here, however, I ſhall ſpeak of thoſe only which appear to me to have differed in the original conſtitution of the ſpecies, and not from ſuch accidental cauſes.

We find in Aſia, and eſpecially in India, ſeveral kinds of the Bull, characterized and diſtinguiſhed by traits ſo marked, as to remain for ever ſeparate and diſtinct, if not deſtroyed by croſſing the breed; otherwiſe theſe ſpecific marks neceſſarily become con-

(*a*) The Bull is called *Gow*, in Perſian; *Hoche*, in Arabic; *Koya*, in Shanſcrit; *Bahell*, in Indoſtan; and *Maddu* and *Errouddu*, in Tamoul. The Buffalo is *Shanre*, in Indoſtan.—Pleaſe to obſerve, that as there is no word in the Engliſh language to expreſs the male and female jointly, they muſt, therefore, both, occaſionally be underſtood by the word Bull.

founded and effaced in the third or fourth generation. The moſt beautiful ſpecies of Bull known in theſe countries, or perhaps in any other, is the Biſſon, which is chiefly bred in the province of Guzerat: ſome of them are perfectly white, well-ſhaped, and about the height of our Coach-horſes; the head is inclined to be large, and is armed with horns, that are almoſt always regularly arched. The fleſhy protuberance, which they bear upon their ſhoulders, and that is bent backwards, is ſometimes as large as a man's head that had been flattened at the ſides. This elevation is, in my opinion, natural to the ſpecies; in juſtification of which opinion I ſhall ſpeak by what will be ſaid hereafter on the protuberance of the Camel: one part of it appears to be formed of a glandulous fleſh, ſomething like the udder of the Cow, and the other of a fat ſubſtance; the whole is covered with muſcles, by the means of which the animal, ſometimes, makes a ſlight vibratory motion. They are ſo extremely gentle, that they are exceedingly proper for the ſaddle: ſome princes, at pre-

ſent, employ them to draw their artillery; but they generally uſe the moſt beautiful in their light chariots, which are very like, in form, to thoſe of the ancients. They are ſhod in the mountainous country; their pace is a kind of amble, or *entrepas*, and they will perform a journey of twenty leagues in one day. They are ſenſible to the moſt gentle impreſſions of a cord paſſed through the cartilage, that divides the noſtrils, and obey the hand with all the preciſion of the horſe.

There is a race of dwarf Biſſons alſo found, particularly in the ſame provinces, which ſcarce arrive to the height of a Calf of two months old. Theſe are what M. de Buffon has deſcribed by the name of *Zebu*; they are lively, well-proportioned, and broke to be ridden by children, or draw in a light chariot; and, like thoſe of the large race, always go in a kind of amble.

Both theſe ſpecies are cheriſhed with the utmoſt care; they rub and knead with their hands every part of their bodies: for their

their common food, beſides graſs and ſtraw, they give them twice a day a good meaſure either of *karele* (ſquare peas) or a kind of lentil, called *koullou*, or elſe ſome other ſort of grain, which they either boil or ſteep in water. Some chuſe to make them often ſwallow ſmall balls of wheat-flower, kneaded up with butter and *jagre*, (a kind of molaſſes.) They give them alſo, once in fifteen days, or once a month, a *maſſal*, which is their name for a reſtorative medicine, commonly compoſed of pepper, ſalt, piment, ginger, curcuma, and aſafœtida, bruiſed and mixed up into balls.

In ſome mountains and large foreſts of the interior part of India, but particularly in the north-weſt, towards that branch of Caucaſus which ſeparates this country from Thibet, two other ſpecies of remarkable Bulls are found that have not yet been domeſticated. Although they are both ſometimes taken in the moſt ſoutherly provinces, I have never ſeen them alive, and know them only by ſmall remains, and the ſuperficial reports of the natives. Agreeably

ably therefore to my plan, which is to ſpeak only of what I myſelf have obſerved, I confine myſelf to a general deſcription, and mention them only, that every ſpecies of Bull, known in India, might be collected under one head.

The firſt, called *Mairouſs*, is ſaid to be without the fleſhy protuberance of the Biſſon; but the back is ſomewhat arched, and the horns are a little flattened: they have much hair, eſpecially on the fore part of the body, which covers a ſofter ſort, of which they make ſtuffs. Their tails are full of hair of a ſilky kind, and ſilver white, of which they make the floating tufts that ornament the principal Elephants ears, and the headſtalls and ſaddles of the beſt horſes. They are uſed alſo in the army to place over the ſtandards, which are erected to denote the *bazard*, or royal market-place. This is probably the ſame animal that Pliny deſcribes by the name of *Biſo jubatus*.

The other ſpecies, wild likewiſe, is called *Nilkaw*, in Indoſtan; and *Koroſs*, in Ta-

moul. Though claſſed by the Indians among the Bulls, I am not certain that it does not belong to the Antelopes, which it reſembles in form, and in which caſe it will be of the ſtrongeſt ſpecies. Bezoars are ſometimes found in the bodies of both theſe animals that are eſteemed: they are called *Kwrozhaneï*, in Tamoul.

As to the common Bulls of India, moſt of them are of a bad conformation, and without the fleſhy excreſcence on the ſhoulders: if any one is found with it, he is, in all probability, of another family. This mark will appear or diſappear, by croſſing the breed for two or three generations; which croſſings do not ſeem to take place, except in a domeſtic ſtate. This Bull, with the ſtrait back, is, in every reſpect, infinitely inferior to the other; they are uſually employed at the plough, or to carry ſtones, earth, &c. There are ſome without horns, which have the forehead more round, hard, and projecting. This apparent ſingularity is only accidental; for ſome Indians believing it more convenient,

for

for the employments in which they uſe them, to have them without horns, have found a method to impede their growth, by making an inciſion, at a proper period, where the horns firſt are ſeen, and afterwards applying fire: beſides, in ſome cantons, of a dry and ungrateful ſoil, they never grow, for want of proper nouriſhment; and others have ſmall ones for a time, which are pendant, or hanging to the ſkin only; ſo that either naturally, or by art, they fall off, and do not ſprout again.

The Indians do not uſually deprive the Bull of his teſticles, nay, this action is by many held to be ſinful; but they deſtroy by degrees their organization by gentle compreſſions, or ſometimes by twiſting, eſpecially thoſe of the two firſt ſpecies. I have likewiſe obſerved, that the actual cautery, though frequently the badge of ſuperſtition, and held to be ſovereign for almoſt all the diſeaſes of theſe animals, is never applied to the valuable Biſons, except

in the moſt deſperate caſes, for fear of deſtroying the beauty of their ſkins.

REMARKS.

The Bull appears, from time immemorial, to have enjoyed that exceſs of reſpect which ſhocked the Europeans ſo much at their firſt acquaintance with this country, and made them ſuppoſe theſe beaſts were the objects of a real, national, and fanatic worſhip. It may not, perhaps, be diſpleaſing, to find here a ſketch of thoſe ſeveral little facts, which, from a ſuperficial view, might firſt produce this miſtake. Theſe I ſhall place in that point of light in which, probably, they ought, with more impartiality, to be conſidered.

I. The milk, the butter, the curds, the urine, and the dung of the Cow, are, according to the Indians, the five things moſt neceſſary to man. The three firſt being ſimple and ſubſtantial aliments, are the principal food of certain tribes, particularly of the Bramins. One of the receipts

ceipts made uſe of by ſome of the pious women, to procure a plenty of theſe articles, is to invoke the interceſſion of that Cow, which, on account of her excellence, is cheriſhed by the king of the heavens, and which is the type-mother and patroneſs of all her ſpecies.

The veratti, or dried dung of theſe animals, male and female, ſupply firing, which, for its ſoft and penetrating heat, is preferred above all others to cook their victuals and other purpoſes, ſuch as the tempering of ſteel. It is alſo employed to illumine their proceſſions, particularly at the celebration of marriages; for which purpoſe it is put in a kind of chaffing-diſh carried at the end of a pole, where, being ſprinkled with oil, it yields a ſymbolic light, equal, pure, and temperate; of the aſhes of the *veratti* too are formed, after being ſanctified by certain prayers, the *Tirou Nourou*, or holy aſhes. This dung, while freſh (*chani*), is likewiſe uſed in divers expiations; but that in which it is daily employed, after being mixed with a

little water, is to ſcour the apartments, and clean various parts of the furniture, which have contracted any impurity. This lotion has not a diſagreeable ſmell, it quickly dries, refreſhes the air, and drives away the inſects.

As to the urine, it is only that of the Cow which enjoys the many ſpecific properties ſuppoſed: in the morning, when they leave the cow-houſe, there are numerous wives and virgins, who approach with ſolemn countenances, each with a little copper veſſel in her hand, following them ſtep by ſtep, careſſing them, taking them by the tail, and piouſly tickling the part from which they expect to receive the luſtral water; and which, in conſequence of the innocence of theſe animals, has, by a ſpecial grace, been rendered proper for legal purifications neceſſary in the various circumſtances of life; it being, however, underſtood, that prayers, ſuitable to each occaſion, are always added. Theſe cuſtoms may be ſeen more eſpecially in thoſe villages where Bramins only reſide: villages

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ſo revered, that no perſon of another tribe is allowed to enter them riding upon a Bull. In fine, either ſuperſtition or humanity has made it a duty to conſecrate annually one day, as an acknowledgement of gratitude towards theſe animals, both male and female. In this time of jubilee, crowned with flowers, and their horns painted with myſterious tokens, they are free to go and come, or to feed where they pleaſe, without moleſtation.

II. From ſuppoſitions, drawn from the above facts, ſeveral European travellers have not heſitated to aſſert, that the Indians do little leſs than adore theſe quadrupeds: but is it juſt to eſtimate the faith of any nation whatſoever, by legendary ſuperſtitions and little ceremonies, which, though inſipid and tedious, have generally ſufficient attractions to delight and beſot the common people?

The laws, it is true, protect them, and they are eſteemed in this country as one of the moſt precious gifts of God to man,

where they enjoy very ſingular privileges. The Cow, from time immemorial, has been called by them the Nurſe of man: the greateſt princes have thought it an honour to be compared to her; and there are coins ſtill extant, ſtruck about four thouſand years ago, on one ſide of which are their names, and on the reverſe a Cow ſuckling her calf. But though the teſtimonies of gratitude have, more or leſs, degenerated into little ſuperſtitious mummeries, it muſt be allowed, that they cannot, ſeriouſly, be conſidered as the ſmalleſt part of religious worſhip: for example, where the Gentoos govern, the life of this animal is effectually protected by the laws; much after the ſame manner as that of an honourable citizen. Thus the death of a Cow, tho' often reputed more criminal than that of a Bull, does not incur a capital puniſhment, if ſhe was killed inadvertently, or in ſelf-defence: and ſuch a crime may be expiated by a fine, by alms, or other pious works. In a word, it may be ſufficient to ſay, that this ſpecies, according to the laws of tranſmigration, is certainly held inferior to man.

To

To judge reaſonably of ſtrange cuſtoms, it ſeems natural and proper to extend our reflections to the cauſe of their origin: thus, if we remember, that horſes, throughout almoſt all India, are not able to ſuſtain fatigue; that Bulls are uſed for draught, for tillage, and to carry burthens; that Cows likewiſe in many, even fertile cantons, are not ſo fruitful as in Europe; it ſeems rational, that, independent of all prejudice or ſyſtem, metaphyſical or religious, that the legiſlators, who firſt gave birth to theſe inſtitutions, wiſhed to impreſs a ſanction, by every means in their power, on their laws made for the protection and preſervation of a ſpecies ſo eſſentially uſeful to the community. I ought to add too, that though certain Bramins, who, by a chain of events, concerning which, perhaps, I may ſpeak in another work, have, at length, enſlaved the Indians to many ſilly ceremonies, on which ignorance has improved, they yet have had the precaution expreſsly to ſubject theſe ceremonies to the rules of decency and acknowledged utility. Thus the milk or butter contracts no legal impurity,

impurity, although firſt put in the veſſels of the ſimple dairy-maids, who belong to one of the laſt of the noble tribes, and who often are not very cleanly. This privilege of eſcaping legal uncleanneſs does not relate to the ſpecial purity of theſe ſubſtances, but is extended to whatever is deemed of firſt neceſſity: for example, new veſſels, though of unvarniſhed earth; coins of gold, ſilver, or copper; betle; fruits; the liquor of the cocoa-tree; oils; all ſorts of crude grain, or parched pulſe, which are uſed by travellers and ſoldiers, inſtead of biſcuit; all theſe and other analogous objects are not themſelves ſuſceptible of legal impurity, nor can become the vehicles, provided that perſons of different tribes do not touch them at the ſame inſtant. After all, is it aſtoniſhing that a Bramin, even ſuppoſing him ſuperior to prejudice, ſhould have an invincible repugnance to eat beef ſecretly? He will, in this, only be the ſlave of cuſtom. In other reſpects, the moſt ſuperſtitious inhabitants employ theſe Bulls freely; when, if neceſſary, they do not ſcruple to ſtrike them.

It

It is wrong, from received principles, to make a Cow labour; but if it be a milch Cow, or eſpecially if ſhe be with Calf, the caſe of conſcience is much more ſerious; it then becomes a matter of law, of which the chief of the village muſt be informed. Such diſtinctions, founded on temporary circumſtances, or the ſexual utility of the animals, ſeem to place the ſource and extent of the privileges, they neceſſarily enjoy in India, in their true point of view.

Impartiality then muſt own, that the men, whoſe fathers, that they might reconcile the juſtice of God to his goodneſs, have invented the ſyſtem of the metempſychoſis, who, beſides, are materially intereſted in the preſervation of a ſpecies whence they draw their chief ſubſiſtence, cannot, of courſe, kill them for food, whether they reaſon from conſequences, or from cuſtoms and the laws. The Europeans however, thoſe eſpecially who were firſt eſtabliſhed in India, immediately judged theſe rites to be ridiculous, or even idolatrous and criminal: wherefore they have,

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ſometimes, taken pleaſure to eat beef, which is here generally very bad, only to prove the horror in which they held ſuch abominable ſuperſtitions. But, humanly and politically ſpeaking, is it right, that ſtrangers, who viſit diſtant nations, whether for commerce or to make converts, ſhould inſtantly affect to ſhock the prejudices of the people; and when too it is notorious, that they cannot do this, without rendering themſelves deſpicable, and even infamous, according to the received principles of thoſe nations?

III. The details, into which I am entered, having led me thus far into an examination of the Indian mythology, it may not, perhaps, be impertinent to add a word more of explanation on theſe ſubjects, and alſo on what theſe people underſtand by legal impurities.

Their public worſhip, in its exterior, is often abſurd, and even ridiculous; but it is wrong to call them idolaters, in the ſtrict ſenſe of the word: the miſunderſtanding

ſtanding all originates in the tranſlation of thoſe words, which we have rendered by the words God and Divinity. Theſe, in our language, have a rigorous acceptation; but in theirs, actually mean, ſubordinate Intelligences, Angels, or Saints. Theſe different beings, notwithſtanding their leſs or greater degree of excellence, have been produced by time, and placed to preſide and watch over the different parts of the univerſe. Let us then take away a multitude of acceſſory details, whence ſome learned Indians have forcibly drawn myſtic, arbitrary, and ridiculous meanings; and nothing will remain with reſpect to the functions of theſe ſubaltern intelligences, which is not, generally ſpeaking, well founded; ſince the canonical books, preſerved by the Jews, teach us, that the Supreme Being has effectively charged his angels to watch over various objects, and particularly empires, in conformity to the immutable decrees of his divine Providence. Thus, although in the ſouthern parts of India they employ the word *ſowami* ſometimes, to elevate their hearts to God, to whom

whom it is ſacrilege, according to them, to attribute any form, and at others, to invoke a ſaint; as it is not leſs certain, that they apply this name equally to a man of diſtinguiſhed merit, a perſon in office, a Bramin, and even almoſt always to a European miſſionary, it is evident, that the meaning of ſuch like expreſſions muſt be determined by circumſtances. Moreover, does not the Bible, the holy depoſitory of many an ancient cuſtom of the Aſiatics, inform us, that they anciently gave to the judges and elders, the names which we have equally tranſlated by that of the Gods.

The laws, manners, and cuſtoms, have all, in India, been put under the protection of, and in ſome degree incorporated with, religion; a policy at firſt ſight vaſt, but narrow and intereſted, appears to have preſided at theſe regulations. It is well known that theſe people are divided into tribes, which, under numerous circumſtances, are not allowed even to touch each other; whence follows the obligation of preſerving themſelves from legal impurity, which keeps

keeps individuals in an habitual conſtraint that is exceedingly ſlaviſh. Among the mountains of the Malabar coaſt, where the ancient cuſtoms have ſuffered the leaſt alteration, a ſtranger, or an Indian of certain tribes, cannot quench his thirſt at a pond, where the water has no ſtream, without its becoming abſolutely polluted; and whoever is taken in ſuch a fact, runs the hazard of being cruelly puniſhed for their imprudence. Nay, more, this legal impurity is of ſuch a nature, that, ſuppoſe a thouſand trees could be placed end to end, they would ſerve like an electrical conductor, to convey uncleanneſs, if a ſtranger touched them at one end, while a purified Bramin was in contact with the other.

In conformity to the principles already mentioned, the earth, ſtones, and running waters, neither receive nor communicate impurity. A Bramin, in the higheſt ſtate of grace, may come within two paces of a perſon; and if he has any thing to convey, he muſt put it on the ground, or let it fall into the other's hand, which muſt be practiſed

tiſed reciprocally: but if by chance they ſhould both touch the ſame object at the ſame inſtant, he is obliged, in conſcience, to recommence all his libations. If a woman of the ſacerdotal race ſhould yield, though with reluctance, from motives of love or intereſt, to the ardent ſolicitations of a ſtranger, while ſhe retains any ſenſe of religion, ſhe will carefully protect her lips from the approach of his; that member, deſtined to pronounce ſome ſacred names, would be too heinouſly polluted by the familiarities of a barbarian, though beloved.

In collecting and comparing theſe ſhort obſervations, we may partly diſcover, what was the purpoſe of the Bramins in their original inſtitution. Theſe ſeeds of diviſion, this plan, vaſt and fruitful in civil and religious prejudices, connected by the moſt rigid etiquette, might be proper to form and ſubject a nation in its infancy. Many Indians, however, formerly became men, and there ſtill are ſome.

Of the BUFFALO (*a*).

WILD Buffalos are ſeen in many parts of Aſia, and particularly in India, where they wander in ſmall herds, among the prodigious vallies and marſhy grounds: the look, manners, and gait of theſe animals, ſeem all to announce a heavy and brutal ſtupidity; the Bull, eſpecially, inſenſible of danger, is an emblem, with the Indians, of a blind outrageous courage: when he is provoked, or when any thing is offenſive to his ſenſe, he immediately preſents his forehead, and precipitates himſelf upon the object with fury. They have found means, however, to reform or correct the rudeneſs of his character; and nothing is more eaſy to manage, if born in a domeſtic ſtate, and caſtrated while young: and as he is robuſt, healthy, ſober, and patient, he is employed very uſefully at the

(*a*) The Buffalo is called *Gamich*, in Perſian; *Tjamouſs*, in Arabic; *Benſe*, in Indoſtan; and *Kidar*, in Tamoul.

plough, though not much to carry burthens, on account of the heavineſs of his pace.

It is the cuſtom, in India, to ſend the Buffalo and Bull in company to paſture; whence ſometimes follows a croſs-breed: and as the latter, though not more eager of enjoyment, are more alert and enterprizing, it is not uncommon to ſee them attempt to copulate with the female Buffalo. The progeny of theſe mixtures, however, do not appear to be numerous, and, I preſume, only take effect when the animals are domeſticated. I have ſeen but two individuals of theſe kind of Mules; and M. de Noirfoſſe told me, he alſo had ſeen two or three.

Theſe Mules might, by their ſhape and the mixt colour of their hair, be taken at a diſtance, and at firſt ſight, for the Bull; but if conſidered a little, it will ſoon appear, that they partake more of the nature of the female, both by their maſſy form and their horns, which, although not quite ſo large as thoſe of the Buffalo,

are

are flattened and compreſſed nearly after the ſame manner. Their ability to propagate is not to be doubted: I have ſeen one of the females that had had ſeveral Calves, and it did not appear to me, that the thing ſeemed at all to be conſidered as extraordinary. It appears poſſible then to produce an intermediate race; but as no uſeful purpoſe has hitherto induced the Indians to purſue and provoke copulations of this kind, the fruits of which are very uncommon in the moſt intimate domeſtic ſtate, owing to the difference of character and temperament, it is more than probable, that the mongrel individuals, which are thus generated, will never in India form a new and diſtinct branch.

The fleſh of the Buffalo, while young, is not ill taſted; but I ſhould ſuppoſe it hard of digeſtion, and unhealthy, if uſed too frequently. The female yields more milk than the Cows in the country; and though rather laxative, and not quite ſo ſweet, it is very nouriſhing, when the ſtomach is uſed to it, and not diſagreeable to

taſte. They are ſome of them difficult to milk, eſpecially if they do not ſee their Calves near them; in which caſe they think proper to rub the orifice of the pudenda. Experience has, no doubt, ſhewn the efficacy of this odd expedient, for it is uſed in Arabia as well as in India, and likewiſe occaſionally with the common Cow.

Theſe animals, in many things ſupplementary to the other ſpecies, commonly enjoy in India a part of the ſame prerogatives relative to legal purity; though moſt of the Gentoos make no difficulty of aſſiſting in the chace of the wild Buffalo. Many Bramins, from a kind of ſcruple, perhaps affected, diſdain to uſe their milk, and will not touch them when purified. The Buffalo takes great delight in the water, in which, after his meal, he plunges, extends himſelf in the mud; and if permitted, there remains, ruminating, during three parts of the day, entirely under water, except his noſe. As he is broad, big-bellied, and carries his noſe generally in the air, he ſwims long, and with eaſe; ſo that

when

when it is neceſſary to croſs a river, the herdſman rides upon his back, without appearing to give him the leaſt trouble (*b*). The moſt favourable temperament to his conſtitution ſeems to be a conſtant heat, mixed with humidity. They have loſt much of their ſtrength and ſize, in their domeſtic ſtate, on the ſouth parts of the peninſula; but they are in far better caſe towards the coaſt of Malabar, where the country is more covert and humid, as well as on the borders of the Tigris and Euphrates, where they have more opportunities to wallow in the water; whence it may be preſumed, that Buffalos, tranſported into the hot and marſhy parts of America, might acquire ſize and ſtrength ſuperior to what they enjoy on this continent.

(*b*) See Remarks.

REMARKS.

(" So that when it is neceſſary to croſs " a river the herdſman rides upon his " back," &c.)

As the Buffalo delights in the water, and ſwims ſo well, the Arabs have often deſcribed him by the name of the river Bull. It is really a ſingular ſight, to ſee them morning and evening in large herds croſs the Tigris and the Euphrates; they proceed all wedged one againſt the other, while the young herdſmen, ſometimes ſtanding upright, ſometimes crouching down, and at others lightly ſtepping from back to back, drive them ſteadily along. In other parts, the girls and women are employed upon the borders to collect and form bundles of forage, neceſſary for the conſumption of the night: then taking up their ſhifts, which is their only cloathing, and tying them to their heads, they puſh their packets afloat, and ſwimming, conduct them to the oppoſite ſhore. Theſe Arabian ſhepherdeſſes, who, from the difference of manners,

manners, cannot be properly called herdſ-women, are often the daughters of honourable and wealthy people. Simply occupied in their affairs, they do not obſerve whether they are noticed by thoſe who navigate the waters, or walk upon the banks by their ſide. However, if, when they land, they perceive a man of any conſequence, and eſpecially of their acquaintance, a cuſtom of reſpect requires, that they ſhould remain immoveable, their face covered with their hands, till he is at a diſtance: and I dare undertake to aſſert, that theſe young *bedoui*, who ſo lightly float upon the waves, croſſing rivers, coming, going, and tranſacting their affairs, without fear of inſult from any one who is acquainted with their manners, and with no other veil than their innocence and public reſpect, are, in fact, more virtuous and modeſt than the women of thoſe countries, who live in cities, and walk the ſtreets covered by huge mantles, or even when ſhut up in ſeraglios. If a ſtranger, nevertheleſs, ſhould want circumſpection, and evidently ſtop to amuſe himſelf with obſerving them with

indiſcreet looks, he would, perhaps, pay very ſeriouſly for his pleaſure.

Sights like theſe have often ſuggeſted a diſagreeable reflection to me, which is, that in general the nations, which we think almoſt barbarous, and thoſe even whom we call ſavages, are leſs negligent than we are concerning things eſſentially neceſſary to their habitable poſition. Modern Europe, after having ſubjugated the ancient Romans, received laws and cuſtoms from them, arbitrary or uſeleſs, which ſhe has moſt carefully preſerved. How did ſhe happen to forget, that theſe people, while maſculine and victorious, would have accuſed a man, who could not ſwim, of the groſſeſt ignorance? That opinion may be too ſevere; but no one ought to be aſtoniſhed, that a warrior ſhould be exceedingly ſenſible of the importance of this eaſily acquired talent, to crown his expeditions with ſucceſs.

In 1758, during the war with England, M. le Comte d'Eſtaing purpoſed, in the night,

night, to carry, ſword in hand, the advanced redoubts of fort St. David, a place belonging to the Engliſh on the coaſt of Coromandel. M. de Kenelly was ordered to the attack of one of them, at the head of a corps of volunteers and grenadiers, in which I ſerved. We had to croſs a river, over which there were many fordable paſſages; but having loſt our guide, the commander found himſelf in a diſagreeable embarraſſment. This detachment was compoſed of men undoubtedly valiant; no one however, in all probability, felt any inclination to plunge, at all hazards, into a deep river, to diſcover a fording-place. Time was precious, and I felt all the ardour which may be ſuppoſed in a young officer of twenty: I ran, I offered my ſervices, and they were accepted; when inſtantly ſtripping myſelf, I leaped into the ſtream; and, in leſs than ſix minutes, by treading water, ſounding, and going with the current, I found a ford. There are a thouſand ſimilar caſes in war, in which inſtantaneous advantages might be obtained,

if

if at leaſt ſome individuals in each corps were taught this exerciſe.

Without annexing the ſame high degree of importance to this mechanical art which the Romans did, or even conſidering it as univerſally uſeful, I confeſs I can ſcarcely conceive how thoſe inſtitutors, who, in other reſpects, were ſo well informed and patriotic, could ſo totally neglect a branch of education, ſo eſſentially and evidently neceſſary to the traveller, the ſoldier, and the ſailor. A man who poſſeſſed ſtrength, courage, and coolneſs, though a bad fencer, has often vanquiſhed the moſt adroit bully. But how many tragical accidents have happened in the water, where fortitude and ſtrength were ineffectual to thoſe who knew not the art of ſwimming. The man, perhaps, who has braved with impunity every other kind of danger, ſhall periſh at laſt two paces only diſtant from the ſhore.

Cork-

Cork-jackets (*c*), and other ſimilar contrivances, may be uſeful, particularly to ſuch as ſwim a little; but, except in particular and foreſeen caſes, ſuch like aſſiſtance cannot be had. It is ſaid, that modeſty has contributed to bring this ſalutary exerciſe into neglect; but experience daily proves what the ſage Montaigne has ſaid, that in thoſe countries, where both ſexes are moſt conſtantly ſeen naked, the paſſions are leaſt diſturbed by the ſight, even among the Europeans. This is no place to diſcuſs problematic opinions; but the lives of a multitude of citizens are precious, and ſuch a conſideration is ſufficient powerfully to attract the notice of a truly patriotic adminiſtration.

(*c*) I have ſeen the Arabians, who live on the borders of the Tigris and the Euphrates, and who have occaſion daily to paſs and repaſs, ſupport themſelves on wine-bags, or bundles of dry reeds. The Indians uſe gourds and earthen or copper veſſels, with narrow necks and large bottoms, and uſe the ſame expedients to eaſe their horſes, when they have occaſion to croſs any conſiderable rivers or torrents.

Of ELEPHANTS (*a*).

THE Elephant has been, from the moſt remote ages, a ſubject of admiration both to the learned and the ignorant; and there is ſtill, perhaps, no animal more worthy the attention of the philoſopher: his ſize, his ſtrength, his ſagacity, his ſenſibility, and an inſtinct, which apparently approaches to intelligence itſelf, all announce the ſuperiority of his character.

Elephants propagate in many countries; but I ſhall deſcribe only ſome traits of thoſe that are found in India, properly ſo called. They are found in greateſt numbers, at preſent, in thoſe parts of the peninſula which lie on the north north-eaſt ſide of the mountains of Komahu, and at the oppoſite extremity, where the chain reaches to the ſouth towards Cape Comorin.

(*a*) The Elephant is called *Fill*, in Perſian; *Kaſgam*, in Shanſcrit; *Hati*, in Indoſtan; and *Anei*, in Tamoul.

Theſe

Theſe latter alone are they concerning which I ſhall offer a few obſervations.

I happened to be at Coemboutour, a city of Lower Maiſſour, at the time that the commandant regiſſeur for this diſtrict, under Hyder Ali, gave orders for the grand annual chace, in which two or three thouſand peaſants are employed. The Elephants, which are taken among theſe moſt ſouthern mountains of India, are of the largeſt ſize; I have ſeen two or three from twelve to thirteen feet; and for courage, they are ſuppoſed nearly equal to thoſe of Ceylon, with which they are frequently confounded; though it is long ſince they have really had any, or at leaſt very few, from this iſland; for as the Dutch are maſters of all the ſeaports, the king does not chuſe his ſubjects ſhould have too great an intercourſe with them; and the exportation of moſt of the commodities of the country is prohibited; for which reaſon, trade is carried on only in ſmall boats, not proper for the tranſportation of Elephants. Many travellers have ſpoken of the marks

of veneration which the Elephants of Ceylon receive from thoſe of other countries; and what, perhaps, may have given riſe to this ſuppoſition is, that the former being in greater eſtimation, are kept for the ſervice of the great lords; for which reaſon, the others are generally taught to ſhew marks of fear or reſpect in their preſence: not but it is certain, that amongſt moſt animals, even of the ſame ſpecies, an air of aſſurance and ſuperior courage is quite ſufficient to produce ſuch like effects.

When they ſettle the price of Elephants for ſale, they meaſure either their height, from the middle of the back, which is the higheſt part; or length, from the inſertion of the trunk to the tail; for they uſe both methods, and their value is determined by certain known proportions, and the number of cubits in height or length. Thus, every thing ſuppoſed equal as to age and education, if one of a ſmall ſize ſhould coſt at the rate of eighty or a hundred pagodas each cubit, another of twelve or thirteen

feet

feet high, may be valued at a hundred and fifty, two hundred, or perhaps more.

The Indian Elephant, in a ſtate of liberty, feeds on fruits, herbs, the tops of ſhrubs, and corn. He is particularly fond of the bamboo grain (*b*), which, in form and taſte, is very like wheat, and his food, when tamed, is not very different. They occaſionally regale him with dumplins made of boiled rice, wheat-flour, or other corn, kneaded up with butter and molaſſes, to which they add ſome bottles of arrack.

The ordinary pace of theſe animals is ſlow and circumſpect, though not heavy, relatively to their bulk: when they would

(*b*) If we may compare large things with ſmall, the jointed ſtraw, that ſuſtains the ears of corn, preſents at firſt ſight ſome likeneſs of the bamboo; but what brings the ſimilitude ſtill nearer, is, that the latter yields a grain contained in an ear, which has a reſemblance to oats, though for colour, ſize, and taſte, the grain of the bamboo ſeems to me more like ſmall wheat. It is very ſubſtantial food, and is often uſed inſtead of rice by the inhabitants of the high chain of mountain, that divides the peninſula.

avoid

avoid danger, or attack their enemy, they lengthen and quicken their ſtep, ſo as to keep up with a horſe on a briſk gallop, though not at full ſpeed. The Indian hunters have remarked, that they turn more eaſily to the right than to the left; whence they ſometimes take advantage to ſeparate an individual, and attack him; but this is a defect which education eaſily corrects. They delight to flounder in limpid water, and ſwim long and with eaſe, eſpecially in a body, provided that the waves or current have no extreme violence.

Wild Elephants, like moſt other animals that feed on herbs, fruits, and pulſe, live in ſmall ſocieties; the chief is always at the head of the herd, and in caſe of danger, advances firſt, when all unite their efforts for the common cauſe: it is obſerved, likewiſe, that he is generally ſurrounded by females. Many intelligent Indians, however, have aſſured me, that individuals have, now and then, been ſeen, that have appeared determined to live abſolutely alone; but an Elephant in this ſtate

ſtate has ſome dangerous diſeaſe, and poſſeſſed by a kind of frenzy, is apt to purſue both man and beaſt to their deſtruction. Some pretend, that thoſe who abandon themſelves to this kind of life, do it from a thirſt of vengeance: be that as it will, as ſoon as it is known that one of theſe deſperate maniacs has appeared, ſeveral villages aſſemble, and by one means or another, immediately accompliſh his deſtruction.

M. le Comte de Buffon having done me the honour to deſire I would explain to him the manner in which Elephants ſuckle and copulate, I ſhall here attempt to deſcribe what, *vivâ voce*, I then endeavoured to communicate.

A young one of two or three months old, about the height of a Bullock of a year and a half, but more bulky, was kept at a houſe oppoſite to my lodging, at Coémboutour, in the Maiſſour, whence I had frequent opportunities of obſerving, that as ſoon as the female lay down on her litter, the young one ſeized her teat, and preſſed

it in his mouth, his trunk lying careleſsly on his dam's body. This animal, at his birth, is immediately informed, by the ſenſe of ſmelling, of the preſence of milk, a liquor which his inſtinct deſires, but, like every other quadruped, it is his mouth and tongue which, by compreſſion and aſpiration, produce a ſuction. It is true, that I have ſometimes ſeen this young one, particularly when ſtanding, ſeize, play with, and careſs the teat of the dam with his trunk. However, I do not ſuppoſe it poſſible, at his age, to draw even a few drops of milk by this mode; I ſay a few drops, for as to a certain quantity it was abſolutely impoſſible, in as much as the orifice of his trunk was then too narrow to admit of his embracing the part conveniently. It was this kind of fact, perhaps, ſeen ſuperficially, which occaſioned the error of certain travellers: while others remarking, that the Elephants quench their thirſt, commonly, by pumping the water through their trunk into their throat, ſuppoſed it a probable inference, that they ſucked after the ſame

manner: but whatever may have been the cauſe, the error is indubitable.

As to their mode of copulation, I can only ſpeak from hearſay; but this, ſupported by facts, may, perhaps, deſerve a certain degree of credit. I have often enquired of thoſe who tend or hunt them, whether they had ever ſeen them copulate, either in a ſtate of liberty or ſlavery; and they have all told me, that the tame female may, though rarely, become pregnant, but it muſt be by a wild Elephant, with which ſhe has lived ſome time. Some of theſe Indians have added, from, as they ſaid, occular proof, that the female, aſſiſted by the male, throws herſelf on her back, in a place naturally a little hollow, or which the male has hollowed with his tuſks, by which means they approach as cloſe as they pleaſe. The modern travellers, cited by M. de Buffon, have received much the ſame information: I ſhall only ſay, that for reaſons hereafter mentioned, every other mode of enjoyment appears almoſt im-

practicable (*c*). A previous obſervation I ſhall make, which, though it may at firſt appear a ſimple motive of convenience, will not, I preſume, be without weight on farther flection; and that is, that theſe animals never obey the impulſe of appetite but in the moſt ſolitary corners: this is a fact generally allowed. Who is ignorant, that the God of Nature has endowed every living being with an inſtinct, more or leſs provident and induſtrious, which inſtructs and determines him to take ſuch meaſures as are proper to continue his future exiſtence? It is natural then, that the Elephant, whoſe head is ſo well organized, ſhould ſearch for places, where, in conſequence of his ſituation during the act of coition, he ſhould be as little as poſſible at the mercy of his enemies. Without doubt, it is from a ſimilar motive, that al-

(*c*) I have read a traveller, whoſe name I have forgot, who aſſerts, that he has very *often ſeen* Elephants copulate at Ceylon, after the manner of other quadrupeds; but this perſon being the only traveller, who pretends to have had ſuch frequent views of this action, that very circumſtance appears to have made his teſtimony of little force.

moſt

moſt every free animal, and particularly the Elephant, when ill or old, feeling his weakneſs, employs the remains of his force and cunning to find ſome hidden place, in which he may reſt concealed.

After I had related to M. de Buffon my thoughts on theſe two queſtions, I wrote to M. Gentil, a colonel of infantry, and one of my friends, whoſe ſentiments he likewiſe deſired to know on the ſame ſubjects. This officer, who, by a concatenation of circumſtances, has had opportunities of collecting excellent information on many objects of uſeful enquiry, was diligent in anſwering me: " that he as well as myſelf had ſeen the young Elephant ſuck, and that he only uſed his mouth, of which he had an engraving, which he propoſed to offer to M. de Buffon. As to copulation, he added, that his opinion differed totally from mine, becauſe, that the Elephant keepers, whom, likewiſe, he had interrogated, aſſured him, they had ſeen theſe animals, wild and tame, unite by leaping behind. In ſupport of which opinion, they ſaid, likewiſe, that moſt of the females had their ſkins flayed

on each ſide of the neck; whence they inferred, that the males, in covering them, thus ſupported themſelves very ſtrongly by their tuſks againſt that part."

As theſe ſort of reſearches are not thoſe to which my friend has been moſt attached, and as he has not himſelf ſeen theſe copulations, I ſhall deliver, in a few words, the reaſons that occaſion me to be of a contrary opinion.

The orifice of the *vagina* in the female, abſolutely turned towards the earth, is placed under the belly in ſuch manner that the origin of the great lips is ſeen near the navel, at the anterior part of the thighs. On the other hand, I have ſeveral times conſidered the penis of the male in rutting time, and at the moment of the greateſt effervescence, when this member has always preſerved a line almoſt perpendicular, without ever raiſing itſelf any thing like thoſe beings which nature intended to act in a contrary direction. Thus, by ſeparately conſidering the ſexual parts of

theſe

theſe animals, it appears almoſt demonſtrative, that it would be impoſſible for them to act in the uſual manner. I willingly admit, that moſt of the females ſeen at rutting time, may have their ſkins flayed on each ſide of the neck: but this fact is entirely in favour of my ſide of the queſtion. If the male rears like a horſe againſt the crupper of his companion, it is certain, that his body is much too thick, and his legs and neck too ſhort, to admit the ends of his tuſks in ſuch a poſition, ſo to wound the diſtant neck of the female; but if, as the keepers and hunters, of whom I ſpoke before, have aſſured me, that ſhe is thrown on her back, her neck being then held and fixed between the long tuſks of the male, it is eaſy to conceive how the ſides may effectually be wounded by their motions, and the violence of their amours.

Diodorus of Sicily, and other ancients, have ſaid, after Ariſtotle, that they copulate like other quadrupeds; but as this laſt-mentioned philoſopher had his information only from others, it is not extraor-

dinary, that he was not able to procure certainty on this fact, ſince even to this day, with many more opportunities, it is not certified. However, I have reaſon to ſuſpect, that this is not the true ſenſe of what he has ſaid in his Hiſtory of Animals; for to ſay, that the female ſtands faſt upon her legs, and lowers her crupper (which is naturally very low) to receive the male, who prepares to leap her, would be, after viewing the ſexual parts of the female, to contradict himſelf, or reduce his meaning to a pretended explanation, which would make the thing abſolutely impoſſible. There is no doubt, however, but this great man, who was ſo deſirous of knowledge, had ſeen and conſidered theſe animals attentively; for example, he ſays, the young ones ſuck with their mouths, and the fact is confirmed. If they will admit, that the Latin tranſlation I have before me is literally the meaning of the Greek, I dare preſume, that the text, which has been ſuppoſed to contain the ſenſe above-mentioned, may very eaſily convey one exceedingly different; which new ſenſe, while it

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relates the real mode in which they lie down upon the ground, expreſſes, in a ſimple and pictureſque manner, the ſingular ſituation in which they generate. The Latin ſays—" Subſidit fœmina, clu-
" nibuſque ſubmiſſis, inſiſtit pedibus ac
" innititur; mas ſuperveniens comprimit,
" atque ita munere, venereo fungitur;" which I tranſlate thus: " The female, in
" making her effort, and ſuſtaining herſelf
" with her feet, lets herſelf fall backward,
" and lies on the ground (clunibus ſub-
" miſſis, ſubſidit), the male raiſes himſelf
" upon, covers, compreſſes her, and thus
" imparts his ardour."

I have likewiſe endeavoured to obtain the opinions of ſeveral other perſons, who have honoured me with their friendſhip, and who have been in many of thoſe parts where the Elephants are found. Meſſieurs Law de Lauriſton, de la Grenée, de Rubec, de Noirfoſſe, and de Maiſonpré, though in very different ſituations, have all travelled like attentive obſervers, with the power likewiſe of explaining themſelves

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to the country people, and they have all aſſured me, that they have received the ſame kind of anſwers which I had from the Indian hunters. M. de Lauriſton has ſaid, "I have heard alſo that the male Elephant "leaps the female; but after reiterated "information from perſons who ought to "know, I am convinced, that the female "is obliged to lie on her back in a hollow "place, which ſhe and the male have pre-"pared for that purpoſe."

I have dwelt ſomething longer on this diſputed point than I intended; but it is becauſe it was one of thoſe which procured me the honour of converſing with M. de Buffon; and though my plan requires I ſhould only ſpeak of my own obſervations, I have thought it a duty to ſupport two or three of my opinions, by the ſuffrages of ſome of my friends. I would not by this be underſtood to inſinuate, that thoſe of other known travellers ought not to be of equal weight; my motives of preference are entirely perſonal. I cite thoſe whom I had

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the moſt opportunities of knowing, and the reſpect due to their manner of reaſoning.

A domeſtic ſtate does not prevent Elephants from having their rutting ſeaſons; the female, at ſuch times, appears uneaſy, but is, nevertheleſs, gentle and obedient; the male, on the contrary, often becomes furious, and ſometimes breaks his chains; then wandering at large, his gait is unequal, now ſlow, and preſently precipitate: even his cornac, in ſuch circumſtances, is in danger; and he might be guilty of great diſorders, if men, who run before him, did not, at intervals, oppoſe his fury, by preſenting lighted torches on very long pikes, which they appear ready to thruſt in his eyes. It is obſerved, that this amorous frenzy is moſt violent in thoſe that were perfectly formed, before they were taken in the woods; the penis of which, at its root, is nearly as thick as the thigh of a middle-ſized man, gradually diminiſhing towards the gland, and extends to within a foot of the ground: but thoſe that, from their

their youth, have lived in confinement, do not attain the ſame proportions.

The Elephant's greateſt power is in his trunk, or noſe, a part ſo ſuperiorly organized, that it is the maſter-piece of ſuppleneſs, force, and ſenſibility. As to the ſtrength of his loins, though he can eaſily carry three thouſand weight, (which ſo far ſurpaſſes the power of any other animal, that the Indians often call their pond-dams after him, and that ſort of pilaſter, which we name Atlas or Caryatides) yet it is certain, his powers are proportionally weaker than thoſe of many other quadrupeds. His body is ſhort, compreſſed, and improper to carry various kinds of loads; for if his ſhoulders and haunches are left free and unincumbered, there remains but a ſmall ſpace for the burthen. It is common to load him with a *hoze*, which is a ſpecies of platform, ſurrounded with a ſmall balluſtrade, and covered with a canopy, under which the prince is commodiouſly ſeated, but which can but juſt contain two or three lords behind him. They have

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other kinds of platforms for war, ſomething more ſpacious; but theſe ſeldom contain more than four or five combatants, armed with bows and arrows, javelins, blunderbuſſes, and hand-grenades: I even doubt the poſſibility of fixing one, in which eight or nine ſoldiers would have room to handle their arms. Ancient authors, however, of the greateſt authority, poſterior too to the age of Alexander, ſeem to affirm, that in their time theſe Indian towers contained ſeven or eight times the number of warriors thoſe of the preſent age do; but theſe muſt, evidently, be the errors of ignorant or enthuſiaſtic copieſts.

The Elephant is remarkably ſuſceptible of gratitude, rancour, pride, emulation, and attachment. As to theſe moral qualities, which ſeem to beſpeak a ſort of inſtinct ſynonymous to what we call underſtanding or reflection, it may ſuffice to ſay, he apparently comprehends in two or three years every thing which his cornac, who ſits aſtride on his neck, commands him to perform: obedient to his voice, or

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the impreſſion of his hand, armed with a ſharp hook called *ankoche*, he haſtens or ſlackens his pace; lies upon his belly to be mounted with greater eaſe, or preſents his leg bent for a ſtep, and with his trunk aſſiſts or raiſes his maſter. He ſeizes a criminal, toſſes him in the air, and tramples him to death: if he is obliged to encounter another Elephant, or ferocious beaſt, he unites prudence with his courage; is he to fight a Tiger, for example, he knows the greatneſs of his danger: maſter of himſelf in the heat of action, though wounded, he pays the greateſt attention to elevate his trunk, or balance it beyond the dangerous reach of his enemy's fangs, endeavouring by feints to give a home ſtroke capable of ſtunning him, that he may cruſh him under his feet, or curling up his trunk, he may ruſh with impunity upon him, and transfix him with his tuſks. If well taught, he will advance in the midſt of fireworks, a diſcharge of muſquetry, or the roaring of cannon; but, though armed only with an iron chain, he may do terrible execution in the war, he is ſeldom ſo employed, now

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the uſe of fire-arms is become ſo common. Though it is well known, that when thoroughly tamed, there is little to fear from him; yet, being rendered furious by deſperate wounds, they dread leſt he ſhould ſpread death and terror without diſtinction: therefore he is little uſed in battle, except for ſhow, to ſee or be ſeen from far; and thus he becomes a butt to aim at. If he goes to the engagement, he ſhould run, full ſpeed, to break the enemy's ranks; beſides, that he ſhould be cloathed in iron, and his cornac having one or two other Indians behind him, to replace him in caſe of accidents, ſhould likewiſe be armed ſo as to have little to fear from a muſquet-ball. There might alſo be a method certain, though deſperate, to put them out of fear of the blind fury of the animal: the cornac is armed with an ankoche, as has been ſaid, to direct him; let this inſtrument have two points, one of which ſhould be ſufficiently ſtrong and ſharp, that, in caſe of extreme neceſſity, he may kill the Elephant inſtantly, by plunging the weapon in the weak part of the head.

Naturally

Naturally gentle and circumſpect, the Elephant is never cruel from temper, or from a ſtupid and ferocious brutality, like the wild Buffalo and the Rhinoceros. It is, generally, with difficulty, that he is provoked to combat with, or aſſault, animals; and though in other reſpects obedient, he refuſes, at firſt, with horror and obſtinacy. I have no doubt, but this is ſometimes timidity; but it would be wrong to ſuppoſe this univerſal. Thoſe that have teſtified ſo great a diſlike to kill a feeble kid, which has been preſented to them, in order to accuſtom them to the ſhedding of blood, have, nevertheleſs, fought with addreſs and vigour, when they have been decidedly provoked.

An anecdote of which M. le Baron de Lauriſton was a witneſs of, is very proper to give an idea of the ſenſible and benevolent character of the Elephant. During the laſt war, his zeal, and certain circumſtances, conducted him to Laknaor, the capital of the Soubah, or viceroyalty of that name, at a time when an epidemic diſtemper occaſioned the

the greateſt ravages among the inhabitants. The principal road to the palace-gate was covered with the ſick and dying, extended upon the ground at the very moment when the nabob abſolutely muſt paſs. It appeared inevitable, that the Elephant muſt tread upon and cruſh many of theſe poor wretches in his paſſage, unleſs they ſtopped ſome time to clear the way; but they were in haſte, and beſides, ſuch tenderneſs was unbecoming the dignity of a prince of that importance. The Elephant, however, without appearing to ſlacken his pace, or without receiving any command to that purpoſe, aſſiſted them with his trunk, removed ſome, ſet others on their feet, and ſtept over the reſt, with ſo much addreſs and aſſiduity, that not one perſon was wounded. An Aſiatic prince and his ſlaves were deaf to the cries of nature, while the heart of his beaſt relented; he, more worthy to elevate his front towards the heavens, heard and obeyed the gentle impulſe.

Elephants are very ſerviceable to the Indians on many occaſions: thus, if a

river be to be croſſed by an army, the cornacs preſently, with many fine promiſes and reaſons, perſuade them to conſent to carry greater loads than ordinary; they will then willingly paſs and repaſs, and ſometimes in ſuch deep waters, that the extremity of their trunks only can be ſeen. Some travellers have thought, that when thus loaded they ſwim between two waters; but it is certain they walk, that the depth of the river is always previouſly ſounded, and that they could not proceed a ſtep thus loaded, when it is too deep for them to find footing. They are equally uſeful for the conveyance of cannon to the tops of conſiderable mountains, for ſetting ſhips on float, or dragging them on ſhore, &c. &c. But I forbear to enter into details of theſe remarkable traits, becauſe they have been already deſcribed by almoſt all thoſe who have lived in India; beſides that M. de Buffon has ſelected thoſe beſt worthy of notice, from the relations of the moſt eſteemed travellers, and particularly from M. de Buſſi, who, while ſerving the

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ſtate and the Eaſt-India company, was honourably known in theſe countries.

Elephants not only obey the voice of their keepers, who ſtand at a certain diſtance, but ſome, even in their abſence, will perform uncommon taſks, which have been previouſly explained. I have ſeen two occupied in beating down a wall, which their cornacs had deſired them to do, and encouraged them by a promiſe of fruits and brandy. They combined their efforts, and doubling up their trunks, which were guarded from injury by leather, thruſt againſt the ſtrongeſt part of the wall, and by reiterated ſhocks, continued their attacks, ſtill obſerving and following the effects of the equilibrium with their eyes; then at laſt making one grand effort, they ſuddenly drew back together, that they might not be wounded by the ruins.

During the laſt war, many Frenchmen had an opportunity of obſerving one that had received a fleſh wound by a cannon-ball, and that after having been conducted

twice or thrice to the hoſpital, where he extended himſelf on the earth to be dreſſed, went afterwards alone. The ſurgeon did whatever he thought neceſſary, and applied even fire to the wound; and though the pain ſometimes made him utter plaintive groans, he never expreſſed any other tokens but thoſe of gratitude, to him who, by momentary torments, endeavoured to effect his cure.

I might add much more concerning the moral and phyſical faculties of this animal, but I ſhall only ſay, that ſenſible, gentle, expert, and intelligent, he ſeems to comprehend, in a very ſhort time, the meaning of expreſſions uſed by thoſe with whom he lives, and with an aſtoniſhing facility, is taught to perform the moſt important ſervices. There is one thing, concerning which an Elephant, naturally generous, needs no inſtruction, which is, gratitude: at the ſight or cry of his maſter, or rather benefactor, in danger, he no longer regards himſelf.

REMARKS.

REMARKS.

Some of the Indians have a particular veneration for white, or rather cream-coloured Elephants, inſtead of the common colour, which is a dark grey, more or leſs deep; they have preſerved the names of famous perſons, who, in the moſt diſtant ages, never rode on any other. I have never ſeen one of theſe, but have endeavoured to collect information on this ſubject, which is deſerving of a certain degree of credit. Hence then I think I perceive, firſt, that they are generally of the middle ſize, though not bred from any particular family; ſecondly, that their ſight is weak; thirdly, that the little hair they have is of the ſame colour with the ſkin; fourthly, that this is not really white, but dun, and ſomewhat ſpeckled; fifthly, that in thoſe places where they ſtill are moſt eſteemed, they acknowledge, that it is not on account of their ſuperior qualities, but, that this colour, extremely rare among theſe animals, is the ſymbol of purity. From

theſe particulars I dare preſume to ſay, that this pretended diſtinction is not one of nature's ſports, but a kind of leproſy, of which the obſtruction, from the cellulary tiſſue of the pores of the ſkin, is an occaſional cauſe.

This diſpoſition of the body, the effects of which are equally remarked in many other animals, is, perhaps, analogous to that which, in the human ſpecies, has occaſioned ſome individuals to be diſtinguiſhed by the name of *Kakourlak*, whom, from equally ridiculous motives, they appear alſo to hold in a certain degree of eſtimation, in ſome countries of the peninſula.

Several travellers have ſpoken of theſe *Kakourlaks*, whom the Portugueze call Albinos, as of a race of people, who formed a proper and ſeparate claſs among the black or copper-coloured people of Aſia, Africa, and America. In fact, theſe degenerate beings, though, rigorouſly ſpeaking, capable of forming a diſtinct race, are indebted for their form and ſallow complexion

plexion to a kind of leproſy, which is not contagious by ſimple contact, and by which they were attacked in their mother's womb. I have obſerved, that mercury or cinnabar, and perhaps other drugs, uſed by charm, and inconſiderately by black parents, may, by developing and putting certain morbific principles in action, produce ſuch conſequences on children, who receive life under theſe circumſtances. This effect, which is really uncommon, without being ſo violent upon the fathers and mothers themſelves, will ſometimes be ſeen in rendering their ſkins ſallow or ſpotted in certain parts, and making even the hair of thoſe parts white.

OF CAMELS (*a*).

THESE animals appear to have been known, and uſefully employed, from time immemorial, by the Tartars, the Indians, the Perſians, and the Arabians.

The Camel, properly ſo called, with a double protuberance, is originally from Tartary; the Dromedary, which comes from other parts of Aſia and Africa, has but one. The conformation of theſe animals is known, but are the bunches or calloſities, adhering to various parts of their bodies, the badges of ſervitude, or natural accidents, occaſioned by certain circumſtances relative to their manner of living? Truth alone is the object of M. de Buffon in all his reſearches; I can therefore avow

(*a*) The Camel with a double protuberance, is called *Chotortork*, or *Boghor*, in Perſian; that with the ſingle bunch, or Dromedary, is *Chotor*, in Perſian; *Jemel*, in Arabic; *Ontt*, in Indoſtan; and *Ittaka*, in Tamoul.

without

without pain, I differ from him in opinion on this ſubject. It appears, from the report of the Arabs, *Bedouis*, who ſtill often hunt and eat the wild Dromedary, that he can hardly be diſtinguiſhed from thoſe which, in a domeſtic ſtate, are bred to the ſaddle, except that the firſt have the moſt hair, which aſſertion contains no improbability. But as it may be poſſible, that thoſe hunted in the deſerts are bred from ſuch as have eſcaped; and as likewiſe I never had an opportunity of being myſelf a witneſs of the fact, I think it my duty to ſtate a few remarks, which may be proper to place the ſubject in a true point of light.

Firſt, If the continued habit of carrying burthens, inſtead of deforming the parts, had occaſioned the growth of thoſe fleſhy, glandulous, and muſcular bodies, which afterwards, by generation, had become the eſſential conſtitutive ſigns of the ſpecies, is it not probable, that the backs of ſome ſpecies of the Horſe or Aſs, which were as anciently enſlaved, would preſent ſimilar marks or blemiſhes? Secondly, The

The Scythian and Tartarian Camels have two protuberances, while thoſe of Arabia have only one. Now as all theſe people load them after the ſame manner, and as beſides, every thing conſpires to prove, that the latter, from the earlieſt times, have employed them more daily and conſtantly than the former, would it not follow, that the Dromedary ought alſo to have the double protuberance, if it were, in fact, the real mark of ſlavery? Thirdly, I may obſerve here, by way of analogy, that a ſpecies of Bulls very common in India, that daily go to plough, and carry burthens, have the top of the back as ſmooth as thoſe of Europe; whereas the Biſſon, though, in general, only uſed for the ſaddle, or to draw light carriages, has a very high excreſcence; whence it is probable, that theſe ſpecies have ever remained diſtinct, or at leaſt that the Biſſon formed the principal ſtock. It is certain, that he is ſtill found in a ſtate of liberty, and that, from time immemorial, he was accounted the moſt perfect and beautiful, ſince his effigy appears on medals and other monuments of the higheſt antiquity.

Fourthly,

Fourthly, As to the calloſities that adhere to the bodies of Camels, I believe them to be a neceſſary conſequence of the mode in in which they repoſe. The length of their legs makes it difficult for them to riſe, when they are extended on their ſide; does not, therefore, that active inſtinct of foreſight, which is found in all animated beings, direct them, for their greater ſurety, to reſt upon their breaſt? And as they ſleep and ruminate almoſt always in that ſituation, it would be next to impoſſible, that the calloſities, of which we ſpeak, ſhould not exiſt. Thus the Oſtrich, which has hitherto lived in a ſtate of liberty, has the like, in a remarkable manner, towards the prominent part of the ſtomach, the elbows, and the feet, and without doubt, becauſe it is heavy, and reſts in the ſame manner as the Camel. The Arabs give the Oſtrich the name of Camel, calling it *Tar-jemel*, which, in their language, ſignifies Camel-bird. The like alſo are found on the poſteriors of monkies, and on the ſoles of the feet of all animals. As to the protuberance of the Camel being ſometimes filled with ſeroſities, and even

pus, as they have little perſpiration, this accident may eaſily be accounted for, if we obſerve how much they are ſometimes overloaded. Exceſs of work or exerciſe will produce the ſame effect on our hands and feet.

The Dromedary can ſupport the great heats of Aſia and Africa, in which burning climates he is gentle, though ſlender, and almoſt without hair. The latitudes, in which the Camel propagates, are more temperate; he is large, ſtout, and of ſuperior ſtrength; his ſtep is firmer, and his ſkin covered with a fine ſilky hair, which is ſold at a great price. From ſuch obſervations, and certain local differences, they ſeem to have combined and formed an intermediate ſpecies, ſome of which are greatly eſteemed. The Arabian merchants, every year, conduct troops of Dromedaries towards different provinces of Turkey and Perſia, where, by croſſing the breed, they produce Mules, which, while they retain nearly as much vigour as thoſe of the temperate climates, have likewiſe a valuable docility,

docility, which the Camel attains with difficulty.

The ſtrongeſt Camels, called by the Perſians *Chotornairr*, will carry a thouſand or eleven hundred weight; thoſe which, in the ſame country, are called ſimply *Chotor*, in the Arabic, *Jemel*, and in Indoſtan, *Ontt*, carry ſix or ſeven hundred; and the feebtleſt race, named *Ragahill*, in Arabic, will carry at leaſt about five hundred. Theſe different animals, loaded with bale goods, or with two *Kaja-vaſs*, a kind of ſmall litters, go generally only ſeven or eight leagues a day; except in certain caſes, and then their drivers, animating their courage by ſinging wild and monotonous airs, or by beating on ſmall kettle-drums, can make them perform a double march. Thoſe which the Perſians call *Chotordor*, or *Chotorbaad*; the Arabs, *Deloul*, or *Elmeharis*, and which they train to make long marches, are more delicate, and better ſhaped, than the others; but this difference is purely accidental, and has been produced by a continuation of exerciſe and regimen for many

many generations. Theſe courſers are early taught a kind of *entrepas* and long gallop; and though they give them choice and ſubſtantial food, they are at leaſt as much accuſtomed as the others to ſupport hunger, thirſt, and heat. I have ſeen a ſtud of about two hundred of theſe, belonging to the Iman of the province of Oman; they were able to travel thirty leagues a day, carrying two or three ſoldiers, with their war equipage; and I was aſſured, that if it were neceſſary, they could moſt of them double that diſtance for two days, without any great inconvenience: they are mounted aſtride, and their gait is exceedingly fatiguing to perſons who are unaccuſtomed to it; and, as I preſume I have undergone, during the laſt war, the moſt cruel proofs of the truth of this fact, I ſhall ſpeak of them in the Remarks (*c*).

Though naturally gentle and phlegmatic, theſe animals become exceedingly dangerous in rutting time: they eat little, and their cries, their foam, and the inquietude

(*c*) See Remarks.

of

of their actions, indicate the violence of their ſituation. In theſe times ſome of them ſeem to have no knowledge of any perſon; and as their jaws are ſtrong, and armed with formidable canine teeth, they bite very dangerouſly, if not muzzled.

The Arabians; in order to be more certain at the time of their copulation, aſſiſt and direct them: they oblige the female to lie on her belly, with her feet doubled under her and tied, ſo that ſhe cannot diſengage them; the male crouches behind to cover her, and his penis being guided at the backward extremity, is raiſed forward. I do not know if thoſe that ſtill remain in a ſtate of liberty copulate like the other quadrupeds or not, but it is certain, that all this preparation and conſtraint in enjoyment, appears to check the ardour of nature, and the male often aſſumes much of his uſual tranquillity.

I thought the fleſh of theſe animals pretty well taſted, but dry; however, I have only eat it roaſted, after their country manner,

manner, and except for feaſts, they ſeldom kill any but the old, which they take no great pains to fatten. Their milk is nouriſhing, wholeſome, and antiſeptic, but not very agreeable, at leaſt I have found it always to poſſeſs a ſlight acidity.

As the Camel is conſtantly more vigorous in the mountainous and dry countries of Tartary, Perſia, and Turkey, where the cold is ſometimes tolerably piercing, I ſhould ſuppoſe, that this animal, the hair of which is ſo precious, the milk abundant, and the fleſh wholeſome, and which is remarkably tame, might be very happily naturalized in ſeveral parts of France, where he would ſoon become of infinite utility; but it would be neceſſary, that the ſtock ſhould be procured immediately from thoſe countries, which in point of climate and ſoil, differ little from our ſouthern provinces.

REMARKS.

REMARKS.

(As I preſume I have undergone, during the laſt war, the moſt cruel proofs, &c.)

Covered with wounds, and almoſt naked, I made double marches, for ſix days, through the deſerts of Arabia. I dare ſay, the reader will become intereſted in the relation of an event, an abſtract of which I ſhall give, and which will not be improperly placed among philoſophic obſervations on natural hiſtory. It is, in fact, a ſimple and true tale, which will prove how much nature and youth were capable of, when ſtruggling againſt an exceſs of ſickneſs, want, and pain.

Towards the end of the year 1761, *in difficult circumſtances*, and when, to uſe the words of M. de Vilvaux, then his majeſty's commiſſary for the Eaſt-India company, " it was important to find ſome one who " had the neceſſary reſolution and good " conduct to go by land to the Eaſt-Indies,"

relative to ſome political purpoſes, they deigned to accept my offers of ſervice; and I immediately began my journey, under the protection of M. le Duc de Choiſeul and the gentlemen of the Eaſt-India company. I arrived at Aleppo in Syria, and departed in two days with a caravan for Baſſora; but I had already received the ſeeds of the plague in my blood, which then ravaged that province.—I perceive it will be inſufficient, to write a bare relation of the facts, for they are ſo terrible and ſingular, that they will appear romantic: to give them, therefore, that air of reality they actually poſſeſs, it will be more ſatisfactory, if, in this place, I inſert the following authentic papers; the firſt of which is an extract of a letter from the conſul of Aleppo, to the miniſter of the marine; the others extracts, from verbal proceſſes, which verify the ſtate of my peſtilential ſcars; to which I ſhall add my own explanations on the ſubject and facts mentioned in the ſaid conſul's letter.

I. *A literal extract from an official letter of the late M. Thomas, conſul at Aleppo, to M. le Duc de Praſlin, miniſter of the marine, dated the 26th of April 1762 (d).*

" My Lord,

" I HAD the honour to write to you " on the eleventh of March, to inform " you of the arrival of M. d'Obſonville, " and of his departure on the third or " fourth for Baſſora. By two letters from " the biſhop of Iſpahan (e), we have " ſince learnt, that this officer has been " attacked by the plague, and left for dead " at a village in Arabia, called Soccun, " nine days journey diſtant from Aleppo; " of which I was no ſooner informed, than " I ſent an Arabian, in whom I had con- " fidence, to go and get information on " the ſpot concerning this melancholy ac-

(d) A ſimilar report ought to be in the poſſeſſion of M. le Comte de Vergennes, then miniſter plenipotentiary to his majeſty at the Ottoman Porte.

(e) This prelate had taken the ſame route to arrive at the place of his deſtination.

" cident. But nothing could equal my
" ſurprize, when I ſaw him arrive here,
" on the 23d of this month (April) almoſt
" naked, with five running buboes ſtill re-
" maining out of nine, with which he had
" been afflicted. I immediately provided
" a houſe for him in the town, for I muſt
" have poſſeſſed ſomething beyond teme-
" rity to have received him in my own, and
" ſent him every aſſiſtance, of which he
" ſtood in great need. Having been aban-
" doned, even by his ſervant, through fear
" of the peſtilence, he remained eight or
" ten days without help, expoſed to all
" the injuries of the weather, and without
" aliment during all this time, except a
" little water, which he laved from a
" fountain. Here he would indubitably
" have periſhed, if, by chance, an Arabian
" woman had not found him in this dole-
" ful ſituation; and after placing him on
" her aſs, conducted him to her village,
" where ſhe gave him every ſuccour in
" her power, and, finally, procured him
" the means of returning hither."

Signed, THOMAS.

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The above copy is exact from the original, and was forwarded by M. Amé de Saint-Didier, general-ſecretary of the marine, in the department of the Levant ports.

II. *An extract from a verbal proceſs, made by M. Sabbatier de l'Academie Royale des Sciences, and ſurgeon-major of the Hotel Royale des Invalides, dated the 9th of September*, 1774.

This academician, after having ſpoken of wounds received in war, and of the ſcars, occaſioned by the opening of the abſceſs formed by the Guinea Worm (before-mentioned) adds as follows: "I certify, "moreover, that this officer has other "large ſcars, the effects of peſtilential ſores, "from the hypochondriac region, to the "loins of the ſame ſide, and in parts "more tender."

Signed, SABBATIER.

III. *An extract from a verbal proceſs, made by Meſſieurs Langlois and Alphonſe le Roi, doctors regent of the faculty of Phyſic, and profeſſors of ſurgery to the ſchools of the ſaid faculty at Paris.*

Theſe gentlemen, after ſpeaking likewiſe more fully concerning the wounds and ſcars I had received in war, and from the Guinea Worm, add: "That they atteſt and "certify to have obſerved three ſcars, pro- "duced by peſtilential ſores, each being at "leaſt three inches long, and an inch and a "half wide; the firſt on the muſcles of "the loins of the right ſide, the other "two a little below the breaſt, in the hy- "pochondriac region; and that this cruel "diſtemper has not ſpared M. d'Obſonville, "likewiſe, in other parts of the body, "having left, in places the moſt delicate, "ſuch as the ſcrotum, traces not leſs pro- "found."

Signed,

L'Anglois et Alphonse le Roi.

I ſhall here add ſome explanations on a few of the circumſtances mentioned in the letter

letter of the late M. Thomas; which explanations alſo have been depoſited in the offices of the marine department.

When M. Thomas wrote the above letter to M. le Duc de Praſlin, I had not been in Aleppo above two days. Thus, being apprehenſive of the plague, I could ſcarcely, at my arrival, ſpeak two or three words to him, and thoſe at a great diſtance. However, he had the letters of M. Corneille, the biſhop of Iſpahan, to conſult, and received information, likewiſe, from the Arabian who conducted me, and the expreſs he had ſent to enquire after me, who, by a different route, had returned to Aleppo almoſt as ſoon as I. There is, therefore, no fact relative to my condition which is not exceedingly true; but there is a kind of confuſion in his deſcription of the perſon to whom, he ſays, I owe my life. Perhaps it may ſeem, at firſt ſight, that any explanation on this ſubject is unneceſſary; but as it is a debt I owe to truth, to perſpicuity, and to a gratitude which will never end but with my life, it

is incumbent on me to rectify this miſtake in the conſul's letter. The fact, in a few words, is as follows: My caſe, apparently, being abſolutely deſperate, the principal perſon of the caravan determined to leave me at Soccun, in the deſert, as M. Thomas has ſaid; but it is true, that it was at my own requeſt, and that there was in that place, which was a ſort of ruined village, a ſmall horde of Arabs; if there had not, perhaps one of my companions would never have conſented to have abandoned me, while a ſpark of life remained. Of this indeed I am convinced, by the deep ſorrow with which every perſon ſeemed penetrated. *Though I was found by chance, and remained eight or ten days without help,* I am indebted for that unheard-of and particular diſtreſs to the atrocious avarice of a *Moullah*, who belonged to the horde in queſtion. Monſieur, the biſhop of Iſpahan, as well as the chief of our caravan, ſuppoſing that this ſpecies of enthuſiaſt had more pity than the other Arabs, conducted, and depoſited me themſelves in the *Moullah's* tent. They ſecretly gave him,

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at his own deſire, but in my preſence, fifty ſilver piaſtres, and a few other effects, and he promiſed to take the greateſt care of me, as alſo decently to render me the laſt duties of humanity. On the morrow evening, however, this monſter, aſſiſted by his wife, put me acroſs her aſs, carried me into the deſert, and there abandoned me. Happily for me, there was a little water near the place where I was thrown. Such were the circumſtances that occaſioned me to be left ſo many days without human help.

As it happened, I preſerved my ſenſes; and, as I could not taſte the ſweet refreſhment of ſleep, I expected every moment to become the prey of wild beaſts, which are not uncommon in theſe deſerts: yet my ſoul knew not deſpair, but I invoked that death, which might end my torments, and relieve me from the horrors of ſuch a ſituation. At laſt, ſome Arabian women ſeeing me, ſtruck their boſoms, and weeping over me, brought me to their village.

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As to the *Moullah*, my firſt hoſt, as I was ignorant of the language of the country, he ſeems to have ſuppoſed me fallen in a lethargy and dead, and that he had nothing farther to fear from me; but ſo far was I from receiving the leaſt ſuccour from him or his wife, that, when they put me upon their aſs, it was not to conduct me to their village, but to a miſerable death. It was thoſe other women, who, during a month, almoſt, that I remained with them, had daily the charity to aſſiſt me in waſhing my wounds with a little freſh water; who brought me dried herbs for my bed, and gave me barley-bread, butter, and curds, for my food. They were two of the huſbands of theſe women who carried me back to Aleppo, where I appeared before the conſul, the European merchants, and a croud of people, in a condition without example, almoſt naked, with five running buboes, the little covering I had foul, and infected with ulcers, as long as the palm of my hand, which had eaten away the fleſh, and in ſome places diſcovered the bones, with two holes in the ſcrotum, and, nevertheleſs,

leſs, mounted aſtride upon a Camel, on which I rode ſix days, all forced marches. M. Thomas declared, that, although prepared, by having heard of my accidents, nothing could equal his ſurprize, at beholding me in the ſtate in which I was preſented before him on my arrival.

Particular Remarks upon the Plague.

I have had no opportunity of uſing any other remedy againſt the plague, but the moſt perfect reſignation. Nevertheleſs, as during and after the courſe of my malady, many circumſtances may have given me an opportunity of collecting uſeful hints, certain perſons may deſire to know, if I have made any obſervations on the origin of this diſtemper, its modes of propagation, and the moſt approved remedies.

But before I explain myſelf, it is neceſſary for me to add a ſalvo, which ſhall be applicable to whatever I may ſay here or in other places on ſuch like ſubjects. I am a ſoldier, and never attempted to acquire

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any other than ſuch little theoretical knowledge in medicine as was immediately neceſſary to a man determined to undertake voyages, which, without many unfortunate accidents, might have been neceſſary. What I preſent, therefore, are neither ſyſtems nor aſſertions, but ſimple doubts and conjectures, which appear to unite in them ſome traces of ſerious probability.

1. Egypt is at preſent known to be the country where the peſtilence vents its firſt furies: it originates in ſtagnant waters, which, impregnated with nitre, and principles ſuſceptible of violent fermentation, ſupply, in this combination, mephites, or deleterious alkaline vapours. The bodies of dead animals, heaped together, may alſo produce the like effects.

2. An internal heat tends to eject and raiſe theſe vapours into the atmoſphere; but this heat, without food, or means of communication, cannot act at a diſtance. Arabian merchants have told me, they have ſeen the plague in a ſenſible form, and have,

have, by that means, avoided its influence; and though this tale ſeems to partake of Aſiatic exaggeration, I think it very poſſible, conſidering that the above exhalations may really be ſeen in the places which ſerve them for a furnace.

3. Theſe peſtilential contagions inſinuate themſelves into the lungs, or abſorbent veſſels of the ſkin, of thoſe poor wretches who are attacked by them. Thus this ſublimated fermentation penetrates the humours, ſpreads, and ſeizes on thoſe parts which it finds liable to be impregnated, and to become, in ſome meaſure, homogeneous with itſelf. Many ſubjects, likewiſe, on which it has no ſenſible influence, are at leaſt the fatal vehicles of communication: it has many progreſſive ways of propagation, generally by an immediate impreſſion on the exterior parts of the body, and ſometimes too on the lungs, if too near, and in a confined place, where the air has not a free circulation: for mephitic contagion, is attracted by reſpiration. Such is the fate of theſe countries, where

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an ignorant, puſillanimous, and fanatic adminiſtration knows not how to ſtop its terrible progreſs. I conjecture too, that a ſiphon, or whirlwind, may contain theſe vapours, or tranſport them to a diſtance: ſuch an accident appears within the verge of poſſibility, but I do not know if it has ever happened.

4. Exceſſive heat or cold ſhould diſſipate or condenſe, lay aſleep or extinguiſh, ſuch like deadly principle, and obſervation here ſupports theory; for, in hot countries, it is during the ſpring, and eſpecially the autumn, and, in cold, during the ſummer, that this contagion commits the greateſt ravages.

5. The peſtilential virus propagates by contact, againſt which they vaunt of a great number of preſervatives; but the Europeans, who are obliged by their affairs to remain in the Levant in the times of theſe public calamities, have adopted the only efficacious and certain means of ſafety: this is, to ſeparate themſelves from the other inhabitants,

habitants, and remain ſhut up in their houſes, the avenues to which are ſo contrived, that perſons without can have no communication with them but at the diſtance of four or five paces. They are acquainted too with all the neceſſary little precautions, for a Cat, a Dog, various kind of ſtuffs, or even a man in health, may be the vehicles of the contagious peſt.

Thoſe individuals, whoſe zeal or occupation oblige them to live among the infected, are careful not to go abroad faſting, nor to drink ſtrong liquors; it is alſo eſſential to avoid touching the ſick, particularly on thoſe parts of the body where perſpiration is perceptible. I preſume, too, they would do wiſely to cover their mouth and noſe with a bit of cloth faſtened behind their head. The Arabs and other Aſiatics have this cuſtom, on a journey, to preſerve them from the duſt and hot winds. They might rub the body once or twice a day with oil too, which might fill up the abſorbent pores of the ſkin. Perſons of a

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warm conſtitution, I imagine, ought, more than others, to take theſe precautions.

6. I have ſaid, that the air remains wholeſome where the peſtilence rages, or, in other words, that in breaking off all ſuſpicious communication, they are not liable to be infected but by contact: I muſt add, however, that infection is poſſible by reſpiration. It is certain, that in an airy, ſpacious place, if the weather be calm and dry, a prudent man has abſolutely nothing to fear, if he keep but two paces diſtant from an infected perſon. But if we reſpire the breath of the peſtiferous, or the vapour of his ſweat, in a confined ſituation; or in certain countries, the contagious exhalations from the furnace where they are bred, is it not to receive the moſt real and immediate kind of contact? I ſhall further obſerve, that if the plague has exerciſed its furies in any place ſo cloſe and ſhut up, that the air is abſolutely ſtagnant, the riſque may be ſo great, as not poſſibly to be guarded againſt, except by taking refuge in the higheſt rooms of the houſe. The collecting and contraſting

traſting a few facts, of which I have been a witneſs, will make this matter clear.

Aleppo is a large, well-peopled town, built upon a dry, level ſoil, of a healthy temperature, and would be, almoſt at all times, airy, if the ſtreets were wider and more regular, as in other places of the Levant. Thus the plague, that raged there in 1762, did not occaſion many more deaths than a malignant epidemic fever does in Europe.

From Aleppo it was brought to Birr, and it had diſappeared when I arrived at that place. Birr is a ſmall town, built on the borders of the Euphrates, and the declivity of a mountain; conſequently the ſeaſonable winds continually cleanſe the atmoſphere, and the plague attacked but about fifty people, twelve of whom only died.

From Birr it was carried to Orpha, a town built among the mountains, which prevented the winds from producing the

like ſalutary effects. We arrived there towards the end of May, when the ſpectacle was ſhocking. In leſs than two months that unhappy place had loſt above half its inhabitants. The reaſon of this great difference appears to depend entirely on the ſtate of the atmoſphere, which at Orpha was abſolutely ſtagnant, and without elaſticity; it ſeemed ſo overloaded with contagious and putreſcent mephites, which increaſed from day to day, that I thought I ſmelt them very ſenſibly as I paſſed along the ſtreets. I had occaſion to return to Orpha again, and there I learnt, that ſeven or eight days after my departure, the high winds had ſwept the atmoſphere, and the peſtilence then, in a little time, totally diſappeared. This intelligence made me remember, with compaſſion, ſome paſſages in ancient hiſtorians; but whoſe aſſertions, in this reſpect, muſt not, perhaps, be underſtood too rigorouſly; namely, that the infected cantons were reſcued by lighting up great fires, capable of rarefying the air; and that a ſage had even ſaved Sicily, by ſhutting up the ſtraits of the mountains.

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At Orpha, on the contrary, they probably ought to have given the excluded winds free entrance, or have made the people encamp upon an eminence at half a league's diſtance; an eaſy expedient in ſuch a country and ſuch a ſeaſon. And though theſe ſhould only be regarded as ſecondary means, I can eaſily imagine, that if that town had poſſeſſed an active adminiſtration, and men of enlightened obſervation, the plague might have been as favourable there as at Birr, from whence it was brought.

7. The diagnoſtics of the peſtilence, both thoſe which accompany its firſt attacks, and thoſe which announce the patient's death, are ſubject to various moral and phyſical modifications, which are capable to concentrate, expand, or ſtifle its action. In ſome perſons, the effects of this diſeaſe do not exceed thoſe of a common inflammatory fever, without decided marks of malignity; but theſe are indeed very few. In others, its preſence is at firſt inſenſible, and people who have gone to bed, apparently in good health, have been found

dead in the morning. In general, a pain of the head and a kind of ſtupefaction are the firſt tokens, and it is ſometimes attended by an inflammatory fever; but numbers periſh in a little time by the ſole action of the diſtemper, without acceſſaries, and often by the effects of fear. In fine, people naturally healthy and robuſt, but with juices diſpoſed to receive the poiſon, and who from ignorance or courage act decidedly, in theſe are obſerved, ſometimes with aſtoniſhment, all the violent efforts of nature wreſtling with deſtruction. If the patient in this caſe ſurvives the twelfth or thirteenth day, he is generally out of danger.

8. As theſe remarks are made for the uſe of the intelligent traveller and philoſopher, I preſume they will wiſh to ſee a journal of the attack, ſymptoms, and progreſs of this diſeaſe in my own caſe, which I inſert nearly as I wrote it during my recovery.

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I felt the firſt ſymptoms of the plague two ſmall days journey from Aleppo, when I had entered the deſert; and at night, when going to reſt, complained of a general uneaſineſs and heavineſs of the head. In the morning the fever was known to be inflammatory; and from that time I had no longer any ſleep. The third day, the fever and head-ach became more violent, two buboes began to riſe on my left ſide, my tongue was ſwelled, and of a brown violet colour. The fourth and fifth days, ſores began to appear on my loins, the ſpine of my back, and the ſcrotum; ſome of which were as large as the palm of my hand, and their colour at firſt was a red purple. I was obliged, however, to riſe, like the other paſſengers, at two in the morning, and travel on horſeback till eleven. Unable to ſwallow any thing but a little water, abandoned by my Chriſtian ſervant, who durſt not come near me, and attended by an Arab that I could not underſtand, the violence even of my illneſs and a little fortitude, had hitherto contributed to ſupport me; but my weak-

neſs increaſed hourly, and I could no longer ſit my horſe, when an Armenian lady, named *Tcheremani*, determined to ride him herſelf, and with the utmoſt humanity gave up her camel to me, on which was a kind of litter. On the ſixth day, the ſymptoms all appeared aggravated; at one moment my pulſe beat with an aſtoniſhing quickneſs, and fire ſeemed to run through my veins; and the next, my blood was intercepted in its courſe, a moiſture covered my forehead, and I felt myſelf fainting, though without being delirious, or loſing my ſenſes.

At laſt the caravan arrived at Soccun, the ſmall ruined village, of which I ſpoke before, and I and all my companions were perſuaded I was paſt hope. The motion of the camel was an inſupportable puniſhment, and it was thought beſt to leave me in the cuſtody of the religious Arab. We have ſeen before, how that man, adding theft to his crime, got rid of me, by putting me upon his aſs in the night, and leaving me a quarter of a league in the deſert.

It was there that, extended upon the earth, with no other ſuccour than a little water, Nature laboured to expel the poiſon by which I was oppreſſed. One of the buboes burſt of itſelf; the peſtilential ſores, which appeared firſt of a red purple, became yellowiſh, then brown, and laſtly black. Theſe parts then becoming gangrenous, formed hard and thick ſcabs, which kernelling and falling away from the quick fleſh, left very deep ulcers. This was the firſt epocha of health; an abundant ſuppuration began, and the fever almoſt immediately left me.

I have already ſpoken of the Arabian women who brought me to their little hamlet, and who let me want for nothing which they had to give, but endeavoured, by every attention, and even by their ſongs, to charm away diſtreſs. My heart is penetrated at the remembrance of their benevolence; and the pureſt ſatisfaction I ever felt was to learn, that not a ſingle perſon fell a victim to their humanity.

Twenty days having elapſed in this manner, my weakneſs was ſtill exceſſive, for my wounds ran prodigiouſly, and I had no means of dreſſing them, except by waſhing them with water; and there was danger of their becoming again envenomed, by being expoſed thus to the open air: beſides, as I was almoſt naked, lying on the ground upon a few dry herbs in the ſun by day, and dragged into a corner for ſhelter by night, I could put myſelf into no poſition, in which it was poſſible for me to ſleep two hours at a time.

At laſt, by ſigns and ſome few Arabic words, which I began to pronounce, I prevailed on them to bring me to Aleppo, which was about ſeven days journey diſtant from that place. My conductors placed me aſtride upon a camel, according to their cuſtom; and I confeſs, that in the ſtate I then was, eſpecially with two ulcers upon the ſcrotum, this was a new ſpecies of torture, of which I can give no idea. But Aleppo was deſtined to be the end of my ſufferings, and the conſul and the

French

French merchants, though they could not have any perſonal communication with me, amply provided for all my wants. Their humanity and delicate preventions, are engraved in indelible characters on my heart. In leſs than a month, my wounds were ſkinned over, and I was capable of continuing my route with a caravan that was going to the provinces of Diarbekir and Curdiſtan.

9. I have heard of many ſpecifics againſt the plague, which were much praiſed, but I have almoſt always heard too, that the ſucceſs was very precarious and uneſtabliſhed: for my own part, I have hitherto ſpoken with reſerve, and followed rigorouſly thoſe facts which appear to be well eſtabliſhed. May I venture to ſay, that a method of cure may be deduced from theſe facts? I confeſs, however, I have ſpoken to two or three well-informed people occaſionally, who did not ſeem to be of my opinion; but if certain other circumſtances had ſeconded my views, I intended to have made ſome experiments upon monkies,

theſe animals being, like man, liable to the plague. I will relate then, in a few words, my ideas, or rather my ſurmiſes, on this ſubject.

Every thing ſeems to indicate, that the peſtilential virus is a deleterious alkaline ferment, which penetrates, expands, and decompoſes the maſs of fluids, and reduces them to a nature ſimilar to itſelf: hence, perhaps, may be inferred, that nothing more is neceſſary, after clearing the primæ viæ, than to introduce in one day, but with the utmoſt circumſpection, and at two or three times, ſome drops of an antiſeptic acid ſpirit, capable of re-eſtabliſhing the equilibrium neceſſary to life, by neutralizing the alkali, which is become the principle of death. Thus, by a nearly oppoſite cauſe, we find certain Egyptians, or Arabs, and alſo various animals, whoſe blood is ſo ſaturated with alkaline particles, that they have nothing to fear from the bite of vipers, the venom of which is a volatile acid.

Whether

Whether this be or be not a proper means to reſtore health, the deſire of being uſeful has made me inſert it here; and though incoherent, theſe facts may, in the hands of an enlightened phyſician, become beneficial to ſociety.

10. I ſhall conclude this article with offering my thoughts on the pretended reſignation of the Mahometans.

It is too true, that few of them uſe any remedies or precautions againſt the plague: whence they have concluded in Europe, that, with a miſplaced devotion, they reſign themſelves to what they deem inevitable fatality. Fools and warriors may be produced from ſuch principles, artfully explained and deeply inculcated in fanatic minds; but theſe people are neither the one nor the other: not but theſe countries produce men ſufficiently reſolute to brave and even ſmile at death and danger, if urged by honour or devotion, or rather, as is generally the caſe, by fanaticiſm. A deſpot thus, with an air of that grandeur

to

to which chance has raiſed him, caſts a look of indignation on his ſlave; and the good Muſſelman returns to his original duſt, bleſſing the hand by which he is murdered. But whatever are the principles of their courage, although we ſee ſome Aſiatics who carry it even to ferocity, yet that admired appearance of calm reſignation is, in the moſt part of them, but too real a depreſſion of the faculties, a ſtate of inert ſtupefaction, which, on certain occaſions, may be remarked in animals, even wild. A more preciſe idea will be given of this, by reciting a few different facts, which tend to prove the ſuppoſition.

After my recovery, I departed from Aleppo, with a caravan chiefly compoſed of Janizaries, who followed commerce. I ſaw about thirty of theſe die, many of them almoſt at my ſide: and I can affirm, that from the firſt moment that they were attacked by the malady, the faculties of almoſt all ſeemed abſorbed in a mute terror, and in a ſtate of numbneſs ſcarcely conceivable, in which they died, when, perhaps,

haps, a little energy would have ſaved many of them.

When I arrived at Baſſora, I embarked on board a *dao*, a ſmall veſſel of that country, in order to go to Maſcatta: we had hardly left the mouth of the Euphrates, before we were attacked by a hurricane; it was dark, the weather was cloudy, and our patron had not even a compaſs. This man and his ſailors were ſo terrified, that inſtead of working the veſſel, they began to run about here and there like bewildered people, invoking with loud cries God and their prophet; then preſently hanging the head upon the breaſt, ſtanding or crouching on their hams, they remained immoveable; the veſſel, become the ſport of the winds and waves, might have been ſwallowed up or daſhed againſt the rocks on the coaſt of Arabia. Seeing their ſtupefaction, I ran to the helm; and though I had no other knowledge of maritime affairs than I had neceſſarily acquired in my voyages, being ſeconded by a good Abyſſinian domeſtic and two Arabian ſailors, who were men

of

of courage, and had only been terrified by ſympathy, we happily weathered the ſtorm, which did not laſt above two hours.

Let us turn our eyes to a fact of another ſpecies: Europe and Aſia know, that certain Engliſhmen, in the government of Bengal, bought up various articles on ſpeculation, and particularly grain, by which means that fruitful country preſently felt all the horrors of famine, and it is ſuppoſed that two millions of men periſhed. The Indians crouched down, fixed their eyes on the earth, and died: but there was no popular tumult, not one of theſe miſerable wretches dared to draw the ſword upon the vile aſſaſſins, whoſe crimes no nation would juſtify: England has bluſhed to remember they were bred in her boſom.

I ſhall mention another fact, which, though apparently more uncommon, is not leſs characteriſtic: Hyder Ali having, by conqueſt and treaties, exacted tributes from ſeveral princes on the coaſt of Malabar, marched a part of his army againſt the

the king of Calicut. This monarch did not attempt to defend himſelf, either by force of arms or negociation, from the attacks of his enemy; but, incapable of oppoſing danger, and confounded at ſeeing his money ready to paſs into other hands, heard his raſcally Bramins, who, perhaps, meant to appropriate a part to their own uſe, aſſure him, that death was his only reſource; and immediately every thing was prepared. Thus mournful and loſt, he dragged himſelf, or was led, into an apartment filled with combuſtibles, to which his courtiers were in haſte to ſet fire. Such was the tragical end of this prince, who abandoned himſelf to a ſhameful death, becauſe he wanted the courage to face his enemy, and revenge himſelf by periſhing ſword in hand (*f*).

It

(*f*) The old European travellers tell us many fine things of the pomp, grandeur, and high dignity of the emperors of Calicut: I can only ſay, that the cuſtoms and face of the country ſeem to have been much the ſame for many ages, and that the place at leaſt is not changed. Now it is certain, that the territory of this pretended empire extends but twenty leagues at the

It is thus that, among the puſillanimous Aſiatics, you may remark, in ſome critical ſituations, a ſudden appearance of an abſolute reſignation, and obſerve facts which, conſidered ſeparately, ſeem to beſpeak the moſt cool and perfect courage. But this, in reality, is the ſtupidity of paſſive minds, and will not deceive the attentive obſerver, whoſe time and circumſtances permit him to examine appearances.

I have

fartheſt, and that the revenue is ſcarcely eight laks, or two millions of livres tournois (83,333l.) Theſe kings do, it is true, enjoy a certain pre-eminence over a few neighbouring petty princes, who rule over two or three leagues of land each, which has undoubtedly acquired them the title of king of kings; for certainly, at the arrival of the Portugueze, this power was of little account in India. In 1763, I was at Menkare, a ſmall fort, two or three days journey from the ſea, to ſee this *emperor*, by whom I was well treated: he had an army of ten or twelve thouſand men, that durſt not ſhew themſelves in the open field againſt a body of three thouſand ſeapoys, and a thouſand horſe, maintained by the director of the diſtrict of Coyomboutour, a town of Maiſſour. He was obliged to pay a ſmall contribution, and it was from that period that Hyder Ali numbered him among his vaſſals. From what I ſaw of this king's puſillanimity, I am of opinion, that the power of the Gentoo

I have recited theſe facts, in order to give an idea of that ſtupor numbneſs which wear the ſemblance of reſignation; and have added, that the Aſiatics do, however, carry the ſemblance of this virtue ſometimes to ferocity, and even fortitude. I have no doubt but the reader will be glad to ſee this reverſe of the picture; and I ſhall ſelect my examples from the Gentoo Indians, who are ſuppoſed, by the Europeans, to be the leaſt valorous of any.

too will be annihilated before the end of this century on the Malabar coaſt. The Arabian miſſionaries have opened the career of converſion; and the blind, fanatic, and inconſiſtent adminſtration of the Indians has done, and daily does, the reſt. I once took occaſion to ſpeak on this ſubject to Ali-Raja, king of Cananor and the Maldivian iſlands, then at Paniam, a town that belongs to Calicut, and he replied, "God is powerful, and the fruits ripen." The invaſion of Hyder Ali will not have any great influence on this religious revolution; he appears perfectly indifferent about the opinions of his vaſſals; and as the Gentoos are moſtly leſs turbulent, and leſs addicted to delicacy, as well as infinitely better adapted for arts and agriculture, than the Mahometans; ſuch conſiderations would be enough to make this prince ſeriouſly wiſh, that the working tribes, the huſbandmen, and mechanics, ſhould remain in their old faith.

Almoſt at the very time that Hyder Ali brought this deſtruction on the king of Calicut, an Indian widow, about forty-five years of age, braved in perſon all his efforts: miſtreſs only of Bailary, a miſerable fort, ſituated near the confines of Canara, this woman, at the head of twelve or fifteen hundred lancemen, her ſubjects, all labourers, who determined to periſh at her ſide, ſuſtained two violent aſſaults, and each time ruſhing into the midſt of the enemy's troops, repulſed them with a conſiderable loſs. An incurſion from the Mahrattas at laſt gave Hyder Ali an honourable opportunity to abandon the ſiege.

Again: pious perſons, happy to wear the badges of the God to whoſe worſhip they are devoted, imprint them on their bodies with red hot iron; and they would be unworthy, if they betrayed any ſigns of pain. Eager to obtain perfect regeneration; and even deification, religious maniacs, are ſeen with their faces in the duſt, and their arms extended, bleſſing heaven, at the very inſtant they are going to be cruſhed by the wheels of the car that bears the prototypes

of

of their divinities. Others ſuſpend themſelves on iron hooks run through the fleſh to the bones; in which meritorious poſition they ſing hymns, and give various proofs of their addreſs, or rather of the calmneſs of their minds. In India, a penitent, worthy of the name, humane towards every other creature, is barbarous only to himſelf. Does he appear to ſigh, or caſt a wiſtful look? It is but for the arrival of that happy moment, when his ſoul ſhall be releaſed and diſincumbered of its deſpicable earthly habitation, which he endeavours, in the midſt of his holy expectations, to degrade, by ſelf-denials, lacerations, and habitual tortures.

The daughters of certain noble and warlike tribes, ſeem born only to live under all the horrors of an ever preſent death. If they are not married before the age of puberty, it is not uncommon, eſpecially among the *Rajipous*, from a delicate point of honour, to doom them to die. I was particularly acquainted with one of theſe, in other reſpects a worthy man, who, having eſtabliſhed his daughter when ſhe was

about eleven years old, confeſſed he had ſuffered great uneaſineſs, leſt he ſhould have been driven to that extremity for want of a proper match.

Every one knows, that the Indian women ſometimes demand to be burnt with the corpſe of their dead huſbands. Travellers, both ancient and modern, generally aſtoniſhed at the tranquillity of theſe women in this terrible moment, have preſumed, that their faculties were ſtupified by a ſtrong doſe of opium. It is true of ſome, who have repented too late, but in vain, having inconſiderately announced ſuch a reſolution: but it is certain, that drunkenneſs, conſtraint, or even the tears of the victim, deſtroy the merit of the ſacrifice. Seduced by applauſe, by cuſtom, and the hope of a happy futurity, a delicate and ſenſible female, ſometimes almoſt in the ſtate of infancy, will freely tear herſelf from every thing ſhe holds moſt dear, to deliver herſelf to the flames, and partake the fate of an inanimate corpſe, which perhaps ſhe deteſted living. In 1763, at Tanjour,

jaour, one of theſe unhappy women, while ſhe held the head of her late huſband upon her knee, perceived her only child, to whom ſhe gave ſuck, and aſked to kiſs him once again: while ſhe preſſed him to her boſom, her heart began to melt; when, aſhamed of her weakneſs, ſhe put him away, ſeized the fatal torch, and ſet the pile on fire. No religious law or precept has ordained this barbarous ſacrifice; they pretend it was originally without oſtentation; inſpired, and, perhaps, authorized by love; and ſuperſtition, or rather pride, has ſince confirmed the rite. Though the Mahometan adminiſtration does not perſecute any kind of worſhip, yet it forcibly forbids this atrocity. Permiſſions, therefore, are very difficult to obtain, and only from thoſe governors who are wicked enough to ſell them. Shall I dare avow it? Engliſh commanders have been ſeen to receive the price of blood from theſe victims, and by futile pretexts, endeavour to divert the indignation of their fellow-citizens.

Let us return to ſuch facts as may more properly appertain to what we term valour. The *Rajipous* are renowned for courage in India; they are moſt of them great takers of opium, and being as undiſciplined as valiant, are capable, in the criſis of diſcontent, of carrying their bravery to the moſt dangerous exceſs: for which reaſons, and alſo on account of the diſtance of the cantons they inhabit, ſituated in the north-weſt part of the peninſula, a few ſeparate individuals only are to be ſeen in the Indian armies, which the Europeans have to encounter, or in the European ſervice. I will endeavour to convey an idea of their courage by the following fact, which the philoſopher Bernier has furniſhed me with, who was a witneſs of the revolutions by which the famous Aurengzeb obtained the throne of Delhi.

A prince, whoſe name was Jeſſomſeingue, in a defeat of the imperial troops, ſuſtained all the heat of the battle with ſeven or eight thouſand of his people. When they were almoſt all dead at his ſide, he opened himſelf

himſelf a paſſage, and retired with about five hundred men. When his wife was informed of his return without gaining the victory, ſhe immediately ordered all the gates to be ſhut: had ſhe been told of his death, ſhe would have been eager to burn with his body; but to retire before an enemy was infamy! the offspring of the great Rana ſhould only know to conquer, or to die.

Some other tribes of noble Gentoo labourers do not yield in point of courage to the *Rajipous*, and, like them, uſe only the lance and the ſabre; but they ſeldom appear in arms out of their poſſeſſions. I have before remarked with what reſolution a woman repulſed the attacks of Hyder Ali, permit me to relate another incident, ſtill more ſtriking, which happened while I was in India; and though I was not preſent, ten perſons of honour now actually in France were; beſides, that the fact was then notorious all over the country. An officer (Buſſy) who, during ſeveral years, commanded a corps of French troops in the Dekan, marched againſt Bo-

billi, a ſmall fort occupied by one of theſe warrior tribes. At the approach of the army, they offered to pay all arrears of tribute; but as there had been many ſerious matters of complaint againſt them, they were informed, a neighbouring prince muſt be put in poſſeſſion of their fort and territory. There is no doubt, but the commanding officer of the French, who was a perſon of acknowledged merit, had very powerful motives to induce him to come to ſuch extremities: but this is not my affair, I have only to ſpeak of the ſcene of horrors which enſued.

When theſe unhappy people were informed, that their poſſeſſions muſt poſitively be given to another prince, their perſonal enemy, and of an inferior tribe; and that they muſt abandon their ancient fire-ſides, with the land where they firſt ſaw the light, the land where the aſhes of their fathers were depoſited, they held a council among themſelves, in which they all ſolemnly ſwore rather to prefer death, than ſuch an alternative. The place was not

tenable

tenable before cannon, and every thing was preſently diſpoſed for the attack. This was the moment to fulfil their vow: they broke, or threw into the fire, every thing they poſſeſſed moſt precious. The old men, unable to wield the lance, plunged the poniard in their boſoms; and the women and children ran to be ſlaughtered. The enemy advanced, and their gates were on the point of being forced; but this was unneceſſary, they themſelves threw them open, and ruſhing upon the bayonet's point, died fighting, dreadfully revenging their injuries. The Europeans, alone, durſt preſent themſelves in front: but, notwithſtanding the advantage of diſcipline, the fire of the muſquetry and cannon, loaded with nails, old braſs, and bits of iron, the French had more killed and wounded in that battle, than in ten others, which they had ſuſtained, ſince their arrival in the Dekan. Among theſe brave unfortunate warriors, there were two men at laſt who fled; one of them the prince's brother, but not to ſurvive the loſs of their country and their brethren: they had another purpoſe: they diſguiſed themſelves,

ſelves, and, during the night, ſtole, unperceived, into the tent of the prince their enemy, and, with their poniards, ſacrificed him to vengeance. His guards run to pierce them with a thouſand weapons; but, far from ſhunning, they ſmile at the death that is to unite them to thoſe from whom they had only ſeparated themſelves a moment, that they might revenge them on him, who thought himſelf in poſſeſſion of wealth purchaſed by their deſtruction!

OF ASSES (*a*).

THERE is a race of domeſtic Aſſes, not uncommon in Arabia, which are probably ſuperior to all others, as well for their beauty and vivacity, as for their certain and eaſy pace. The Arabians have, by a proper regimen, and much the ſame method they uſe with their Horſes, improved and perfected the original qualities of the ſpecies. An Aſs of this kind, of the ſize of a large Poney, and taught to amble, will coſt from ſix to ſeven hundred livres (above 25l. ſterling.) The *Moullahs* and diſtinguiſhed men of letters, eſpecially when old, uſe them commonly to ride on. They have many Aſſes too of the ordinary ſort, but they do not trouble themſelves much to increaſe the breed. Several Arabian phyſicians, Turks, Perſians, and even Chriſtians, in ſome parts of Aſia, pretend, that

(*a*) The Aſs is called *Karr*, in Perſian; *Hemar*, in Arabia; *Gadda*, in Indoſtan; and *Kajouda*, in Tamoul.

they

they have obſerved certain emanations from the bodies of theſe animals, to have ſingular medical properties, which I ſhall endeavour to explain in the notes with all the circumſpection poſſible (*b*).

In India the Aſs is exceedingly degenerate; and if in maritime towns ſome tolerable ones are met, it is certain they have been brought from Arabia: the native Aſs is there ſmall, feeble, and bow-legged. They are, beſides, ſubject to be ſhort-winded; in which caſe, they undergo an operation which renders them deformed. This conſiſts of two deep inciſions, each five or ſix inches long, in a perpendicular direction to the interior angle of each eye, which, in healing, muſt remain open. I know too that, in Arabia, Aſſes, eſpecially of the common ſort, are ſubject to this defect; but the cuſtom there is only to ſlit their noſtrils on the ſides, which does not, by any means, produce ſo diſagreeable an effect to the eye. The Indians almoſt conſider theſe animals as unclean; inſo-

(*b*) See Remarks, N° I.

much,

much, that one of the means uſed to brand a perſon with infamy, is to ſprinkle him with their urine. The only perſons who breed them are the waſhers of linen, a kind of wandering pioneers, and ſome other people of baſe tribes, who are not allowed to inhabit the interior part of the Gentoo towns.

The miſſionaries, however, have given oſtentatious deſcriptions in their books of the fine ſhape and elegance of theſe Aſſes, particularly in Madura (a country near cape Camorin) where, according to them, theſe venerable beings are the more admired, for having been the root of the nobility and kings of the country. In relating facts, it is my earneſt endeavour to confine myſelf chiefly to ſuch as come within my own knowledge; but though I may well fear my aſſertions will be powerfully contradicted, by perſons of ſuch reſpectable characters, many of whom have great learning, and who, I know, have long lived in the countries of which they ſpeak, yet I cannot forbear to correct certain

tain miſtakes, which have already been adopted in writings conſigned to immortality (*c*).

I begin then by declaring, that this tale of the pretended Indian mythological deſcent is without the leaſt foundation: the circumſtance which, perhaps, may have given riſe to it is, that in this country, as well as many others of Aſia, it is common with people, who ſpeak of themſelves, to

(*c*) Nature is beautiful and ſimple; I have obſerved her in ſome attitudes, have endeavoured to ſketch her outlines; and though my ſtroke is feeble, I have laboured to make it exact. I have read her hiſtory by M. de Buffon. This philoſopher apppears to have employed whatever he has ſeen or read in authentic travellers in the moſt clear and lucid manner: he has done more; from diſtant objects, and without materials, he has had the art to apply the great principles of organization; and, while he determines their moral and phyſical conſequences, is acknowledged to be juſt. This is to be initiated in the formation of beings: but how is it poſſible to guard againſt error in ſingular facts, which offer nothing improbable, and which are aſſerted by authors of the moſt reſpectable character? The misfortune is, that well deduced conſequences may be drawn from theſe errors, but which are falſe in the firſt inſtance.

uſe

uſe the expreſſions Aſs or Dog, by way of humility. It is alſo true, that a certain Kaparen author of the Caſt called Choutre, diſtinguiſhed in that part of India, is ſaid to have poſſeſſed ſuch confined intellects, that many writers have deſcribed him by the firſt of theſe injurious titles. Be it as it may, it is evident, that ſuch-like figurative phraſes ought not to be underſtood literally, nor ſelected to ridicule a people.

As to the pretended beauty of the Aſſes of Madura, I ſhall add to what I have ſaid before, that having been ſent there towards the cloſe of the laſt war to negotiate ſome affairs, I was obliged, in order to avoid falling into the hands of the Engliſh, to croſs this ſmall kingdom twice, as well as thoſe of Tondaman and Marava. When I had accompliſhed my buſineſs, I went to Manapar, a village on the fiſhing-coaſt, where I embarked on board a ſmall Pirogue, to make a coaſting voyage through the gulph of Manar to Coromandel; during which, I ſtopped at many inhabited places. Hence I had an opportunity of convincing

myſelf, that theſe animals, in all the ſouthern parts of the peninſula, are ugly and ill made; and that at Madura, as well as in the reſt of India, a Gentoo of a noble tribe dares neither breed nor ride them (*d*).

It will not, perhaps, be unentertaining to relate how I avoided falling into the hands of the Engliſh. Being come to Marava, after a forced march, and retired to take ſome reſt, I found the houſe preſently ſurrounded by the ſeapoys, who guarded the frontiers through which I meant to paſs during the night. They had received information concerning me from the peaſants. I had only two faithful black ſervants, ſo that reſiſtance was vain, and to eſcape impoſſible. I immediately conceiving the project of paſſing for a miſſionary, (thanks to my beard, which was then ſix or ſeven inches long) haſtened to form my turban into an humble faſhion, took a long Arabian ſtring of beads in my hand, a book under my arm, and advancing towards the ſoldiers, ſaid, in a ſimple but firm tone,

(*d*) Vide Remarks, N° II.

" Have

" Have you received orders to moleſt the " poor religious, whoſe ſole occupation is " in the ſervice of God?" My appearance, and particularly my beard, did not permit them to doubt the truth of my character; for among the Europeans, in India, the miſſionaries only, let their beards grow. The chief, therefore, replied, with great mildneſs, that he had received ſtrict orders to arreſt all ſtrangers going towards the enemies of the Engliſh; but that he was certain they were not meant to extend to penitents. He requeſted me, however, to ſtay where I was, and I ſhould be properly reſpected, till he had given an account of the affair, and received orders from Trichenapaly. In conſequence of which, I remained eight days in this place, to the great edification of the country, feeding upon vegetables, and bleſſing and exhorting the good Chriſtians who flocked from the parts adjacent to viſit me. An Italian Jeſuit, who lived ſeven or eight leagues off, having heard of me, and being perſuaded I had the honour to be of his order, ſent me his catechiſt, to conſole and offer me ſervice. This pious Indian, in approaching

me, caſt himſelf at my feet; and I, as is the cuſtom, raiſed him up, put his head to my boſom, and ſaid, " My ſon, it is at the " feet of the Almighty we muſt be proſ- " trate." I profeſſed a thouſand friend-ſhips for him, and edified him to the beſt of my capacity; but was careful not to explain myſelf, either to him or his tutor. At laſt, an expreſs returned from Triche-napaly with a thouſand excuſes, for the miſunderſtanding of which I was the vic-tim, declaring it was not the intention of the government to moleſt peaceable miſ-ſionaries. I might then depart; but fear-ing ſome freſh accident, I obtained a ſol-dier to accompany me during two days journey, and arrived at the place of my deſtination by a conſiderable circuit.

Mean while the Italian, who believed I belonged to the French Jeſuits ſettled on the coaſt of Coromandel, was diligent to acquaint thoſe fathers of my detention. They ſuppoſed him crazy at firſt; but af-terwards, when they learnt the truth, teſ-tified how much they were ſhocked at the

artifice by which I had procured my liberty. I own I ſhould diſapprove as highly, even as theſe meſſieurs, a perſon who ſhould uſe the ſame diſguiſe for pleaſantry's ſake; but in my caſe, who had an important commiſſion to execute, it became me to avoid a rigorous impriſonment, and, at leaſt, being ſent priſoner to Europe. The ſuperior officer, who then reſided at Trinquebard, and who has ſince been governor-general of the iſle of France, highly approved my conduct, laughed heartily at my expedient, and did not think ſo very ſeriouſly on the caſe of conſcience.

REMARKS, N° I.

(Several Arabian phyſicians, Turks, Perſians, and even Chriſtians, pretend, they have obſerved certain emanations, &c.)

Thoſe to whom I write will freely conſider every kind of natural operation, more eſpecially if from ſuch obſervations they can extract any uſeful purpoſe. I confeſs I have

had my doubts, but, encouraged by the example of ſeveral authors, ancient and modern, ſacred and profane, I have here added, in Latin, a remark upon a very ſingular kind of ſpecific.

Peculiare remedium, contra recens ſeminis effluvium, in aliquot Aſiæ partibus clam adhibetur. Qui hoc morbo recenter laborat; diætæ, quæ & alvum moveat & ſanguinis acrimoniam obtundat, ſtatim ſubjicitur. Mox veretrum tribus vel quatuor continuis diebus in Aſinæ vaginam intromittitur; ubi per ſemi-horam remanere debet. Aſina verò eſt junior, & robuſta: ſi quæ autem catulit, anteponatur. Quod experimentum ſi eventu plerumque felici comprobatum ſupponatur, conjicere licet particulas volatiles liquoris prolifici, aut humoris qui Aſinæ vaginam lubricat, à venis veretri abſorptas, viruſque venereo locali immitas, ipſum neutraliſare & hebetare poſſe. Ut ut ſit; adere debeo Aſiaticos, actum hunc, in ſemet ſpectatum, ſolâque habitâ ratione legum naturæ fœdo & effrenato coitu violatarum; æque ac nos, exſecrari. Homini verùm neceſſitate, vel etiam comprobatâ utilitate compulſo,

pulſo, pecudis corpore, omni modo, & citra ſcelus, abuti licitum eſſe arbitrari videntur.

I have been aſſured of the efficaciouſneſs of this ſpecific by various phyſicians, or pretended phyſicians, Arabians, Perſians, and Chriſtians, yet confeſs, if conſidered rationally, theſe aſſurances deſerve but little weight. But there is a pretended fact in queſtion: as to the means employed in the cure, thoſe who know the incoherencies ſubjoined to the fanaticiſms of theſe countries, will not be aſtoniſhed, that theſe grave perſonages, who are ridiculouſly ſcrupulous about minutiæ, ſhould conſider ſuch a remedy as a kind of innocent application, though of ſuch a nature as only to be uſed with diſcretion: for my own part, I thought it neceſſary to deſcribe it here, though with every precaution and decency of ſtyle, becauſe I imagined it poſſible, by analogy, to find ſome new mode of cure which might not be diſguſting.

N° II

(And that at Madura as well as, &c.)

It appears, there was once a kind of academy, which flouriſhed at Madura, the capital of a little kingdom which formerly had a greater extent, the members of which poſſeſſed the moſt rigorous deiſm: their mythology pretends, that once on a time one of the vice-gerents of the Supreme Being, and he whoſe worſhip is moſt followed in that part of India, deſcended in perſon to diſpute, according to certain rules, with theſe men; nay more, that he was vanquiſhed; and though angry, his wrath could not prevail againſt the academicians.

Moſt of the ancient works of eſtimation appeared under the auſpices of this literary corps, who particularly encouraged ſuch as could beſt promote the good of ſociety; but for ſome ages paſt every thing is exceſſively degenerated in India. It may not be amiſs, perhaps, to extract a few

few paſſages, which may give an idea of the works of theſe learned men, who, according to the tale above refuted, thought it their glory, as likewiſe did the kings who protected them, to acknowledge a ſtupid, unclean Aſs for the origin of their race.

SENTENCES.

Extracts from the thirteen hundred and thirty Sentences of the Poem of Tirouvallouven; *to which fifty-ſeven members of the academy of Madura were eager to give the moſt honourable approbation.*

Vain is ſcience to him who has not adored the feet of the ineffable Being who every where exiſts.

He who does good, and whoſe heart is pure, has known the eſſence of virtue; fooliſh ceremonies are no part of it.

Amidſt the pains of labour the mother's heart is rejoiced, when ſhe is told, *thou art the mother of a man child*; but it leaps in

her boſom, when the public voice celebrates her happineſs, for having borne a man whoſe actions do honour to his country.

Can he who has beheld a drunken man, be a drunkard alſo? Yet to adviſe the drunkard to quit his brutal appetite, is to throw hot coals at an animal, whoſe dwelling is at the bottom of the waters.

The truly great man forgives an injury; he even does good to his enemy.

To be pleaſed with the converſe of a ſuperficial perſon, is to become enamoured of a woman who may not ſuffer the approach of man.

Politeneſs and modeſty are becoming in all men, but eſpecially in thoſe whom fortune has raiſed above others.

He who, lord of a tree with ripe and ſavoury fruits, eats only of the green and hard, is a fool. Then why ſpeak with rudeneſs,

rudeneſs, when it is as eaſy to expreſs yourſelf with ſweetneſs and kind words.

Affability is the ornament of power; pride only becomes the unfortunate.

The knowledge of the ignorant is to be ſilent in the preſence of the wiſe.

SENTENCES, *extracted from a work called* Naladiar.

Who would attempt to chain the wild buffalo with a garland of flowers? He is not more wiſe who would pacify the brutal and the proud by reaſon.

Thoſe who ſuck the ſugar-cane, begin at the top, and finiſh with the root. Such is true friendſhip. At firſt it may ſeem unſavoury, but time and experience will learn us to reliſh its pure and wholeſome fruits.

SENTENCES, *extracted from a work called* Biſanam.

Dignities and wealth render thoſe inſignificant, who think by their means to become great.

There

There is not a point upon the globe that has not been a thouſand times in the poſſeſſion of mighty men, whoſe memories are ſunk in the dark cave of oblivion. Enjoy whilſt thou may; for whether thou draw thy water from a well, or dip thy veſſel in the ſea, it can be but full. Be not, therefore, proud, for that fate has, for a moment, ſet thee upon a high place.

If the name of him, who, proud and ignorant, to-day is proclaimed in high places, ſhould reach poſterity, they will ſay, We know him not—he is no more." The laſting glory of man is ſcience, which, made precious by time, outlives death and envy.

SENTENCES, *extracted from a book called* Nydivenla.

What will ſtrong and ſucculent food avail toothleſs and decrepit age, when the ſtomach is debilitated and deprived of heat? Thus devotion is as little profitable to him,

him, who has neither patience nor humanity.

A woman truly worthy of the tenderneſs and the name of wife, knows how to prevent all her huſband's wants; ſhe runs with the eagerneſs of a mother to provide him food; like an enlightened friend, ſhe counſels him in difficulties; and, while her deportment is modeſt and obliging, ſhe will not yield, in the ſports and contrivances of love, to the moſt accompliſhed courtezan.

The thoughts contained in theſe Sentences, are no feeble proof of the abilities of their authors. The word which is here tranſlated *courtezan*, in the laſt period, ſignifies, more properly, a dancing-girl belonging to their temples; but the true ſenſe of the poet is more ſynonymous to the idea here annexed to that word. Perhaps it may appear ſingular, that a grave moral author has introduced a ſimile of this kind, in ſketching the likeneſs of an amiable and virtuous wife; but it muſt be obſerved,

obſerved, that as their religion does not forbid the pleaſures of ſenſe, many of their ancient moral authors, even thoſe the moſt ſevere, if we except ſome contemplative monks, have conſecrated ſome pages to love and voluptuouſneſs. As to the rank in which theſe temple dancers are held, it is ſo far from ignominious, that one of the names, by which they are very often mentioned, is that of the ſervants of the Gods: they are almoſt the only women here who learn to read, write, ſing, dance, and play upon inſtruments; and ſome of them know three or four languages. They live in ſmall companies, under the direction of diſcreet matrons; and there are few feaſts or ceremonies, civil or religious, where their preſence is not reckoned one of the principal ornaments.

Conſecrated to celebrate the praiſes of the Gods, it is a pious duty with them, to contribute to the pleaſures of the good tribes, who adore theſe deities. There are ſome, however, who, by a refinement of devotion, reſerve themſelves for the Bramins,

mins, and a kind of Mendicant friars; deſpiſing all profane offers and careſſes.

Theſe ſort of women are uſually very reſerved with Europeans. Thus, in the Engliſh and French eſtabliſhments, particularly on the coaſt of Coromandel, young people run much leſs riſque on the ſcore of morality, for they are here driven from the Indian ſocieties, if they are convicted of too great an intimacy with men, who, by them, ought to have been conſidered as impure.

It is ſingular enough, that there is little of this prohibition in the Gentoo countries, even where they have not yet ſubmitted to the Mahometans; neither has it taken place in the Portugueze colonies: theſe people are of too fanatic, proud, and libidinous a temper to have tolerated ſuch diſtinctions, and founded upon ſuch motives. Thoſe too were wrong who imagined, that the temples ſhared the profits acquired by the exerciſes of theſe dancers; they, on the contrary, receive, at ſtated times,

times, ſmall allowances of proviſions and money.

Many travellers have ſpoken of theſe girls, and each according to the manner in which he has ſeen them: I ſhall take the ſame liberty. Their habits are neat and voluptuous, and yet more decent than that of the general part of their countrywomen; they are likewiſe well adapted to the colour of their ſkins. One thing which ſeems to imprint a certain hardneſs on their features is, the too common cuſtom of introducing calcined powder of antimony under their eyelids, which they pretend fortifies their ſight, and gives expreſſion. As to their dances, it muſt be owned, that in public, and eſpecially in the European eſtabliſhments, there are no indecencies permitted; and their great defect in this caſe is, generally, a tireſome monotony. Inſtructed to ſuit various occaſions, they execute moral, or ſometimes war dances, in which, with the ſabre and the poniard in their hands, they occaſionally diſplay aſtoniſhing addreſs and agility. It is, then, only in Gentoo

too and Mahometan towns, or rather in the interior parts of tents and houſes, that their exerciſes become remarkably immodeſt, though without effrontery: here, inſpired by their ſubject, that is to ſay, by ſome adventure of gallantry, they will execute the moſt laſcivious dances, with ſwiftneſs, pliancy, and preciſion: the concord of voices and inſtruments, the perfume of eſſences and flowers, and the ſeductive glances which they direct to the ſpectators, all unite to produce a troubled deſire, a drunkenneſs of pleaſure in the ſenſes: ſometimes a ſoft emotion, an unknown fire, ſeems to pervade them; panting, agitated, and wild, they ſeem to ſink under the impreſſion of too powerful an illuſion. Thus, by geſtures and attitudes, the moſt expreſſive, by ſtiffled or by burning ſighs, by timid glances, or looks of gentle languor, they firſt expreſs the embarraſſments of pudency; then follow deſire, hope, inquietude, and laſtly, the ſhades, progreſs, and trepidations of voluptuous pleaſure. So real are their deluſions, that it is not impudence, it is conſtitution, it is love, that

that gently ſtrips the veil from timid native innocence.

Theſe ſort of ballets, which are commonly accompanied with ſongs, are the kind of ſpectacle which the Aſiatic ladies moſt willingly applaud in the recluſe part of their houſes; and thus, in ſecret, form their imaginations to the refinements of luxury. Theſe too are the cuſtoms to which the Indian poet, above quoted, alludes. It appears from Horace, that the degenerate daughters of Greece and Rome addicted themſelves, perhaps with leſs diſcretion to ſimilar ſports.

Motus doceri gaudet Ionicos
Matura virgo, & fingitur artibus
Jam nunc & inceſtos amores
De tenero meditatur ungui. HOR.

Does it not ſeem that a legiſlation, which authorizes ſuch extraordinary cuſtoms, has given a looſe to every ſpecies of debauchery? There are ſtill to be ſeen, and more ſo formerly, pious foundations erected by the opulent upon the high roads, where they

they diſtribute boiled water, butter, milk, and rice; and preventive charity extends even to the maintaining theſe dancing girls, to enliven and amuſe the paſſengers. Nevertheleſs, there are few countries where the ſocial manners are more pure, or more reſpected than in thoſe parts, where the ſoul of the native Indian has not been depraved by alliances, too much ſought after, with ſtrangers. He ſcarcely knows the name of thoſe deteſtable vices ſo familiar to the Mahometan, whoſe outſide form is reſerved and auſtere. In the villages, and even towns, their doors remain all night upon the latch, while moſt of the inhabitants, men, women, and children, ſleep in peace under the penthouſe that fronts the dwelling: nay, what is more remarkable, on almoſt all the great roads, travellers of both ſexes repoſe under the galleries of the public hoſpitals. There a young virgin, with her mother only, may, without diſturbance, ſleep at the diſtance of two or three feet from abſolute ſtrangers; and it is no hyperbole to ſay, that under this burning ſky, and among theſe Gentoos, there are more

real decency and moderation than among Europeans, who are taught, from earlieſt infancy, that incontinence is a vice, againſt which the Almighty thunders forth his anathemas.

Some of theſe details may make the man of the world ſmile: the obſerver collects; the philoſopher arranges and compares; and hence learns how to eſtimate the worth of nations, under different, climates and oppoſite civil and religious inſtitutions.

OF HORSES (*a*).

THE deſerts of Tartary, with ſome iſlands to the eaſt of India, and, now, of America alſo, breed wild Horſes. I have been aſſured, and analogy makes it probable, that they live together in ſmall herds, each of which has one of the moſt generous for a leader. So Elephants, Monkies, Bulls, Aſſes, Camels, Elks, Antelopes, Deer, in a word, all animals that feed on herbs and fruits, appear to have a powerful impulſe, which directs them to live in ſociety. They every where find food in abundance, and have therefore fewer objects of contention; and each family, while it increaſes, daily learns, that a union of their powers is the beſt protection againſt their numerous carniverous devourers. The ſame inſtinctive foreſight, guided by cruel experience, bids them remain ſe-

(*a*) The Horſe is called *Aſp*, in Perſian; *Heſſan*, in Arabic; *Gora*, in Indoſtan; and *Koudra*, in Tamoul.

parate in thoſe regions where few places are truly deſerted, and where their moſt cruel enemy is man.

The difference between Horſes, not only of foreign, but of thoſe bred upon the ſame ſpot, is perceptible at firſt ſight. Many travellers have ſpoken concerning them; and I have conſulted ſuch as are moſt known, that I might avoid repeating the ſame things. My object has been, to form an aſſemblage of ſuch facts, as may be proper to point out ſome of thoſe moral and phyſical properties, general and particular, which ſeparately tend to the degeneracy or improvement of this uſeful and noble animal.

The ſoil and climate of India have always been ſuppoſed unfavourable to the Horſe: this remark was known to the Greeks in the time of Herodotus. The good ſpecies can only be preſerved, eſpecially in the ſouthern provinces of the peninſula, by croſſing them with the Arabian, Tartarian, or Perſian breed. Thoſe originally Indian, called

called *Tattoos*, are commonly ſmall, and ſome of them bow-legged. There are ſome, indeed, in particular cantons, that are cloſe ſet, well enough formed, and that naturally amble; theſe Ponies are called *Takan:* another ſort, *Kolari*, are of a good height, with a long ſheep kind of head, and a tolerable appearance, but of no vigour. Towards the north-weſt, among the Mahrattas, there is a middle-ſized race, very numerous, and exceedingly ſerviceable, originally from an Arabian or Perſian breed.

India receives every year, from Thibet and Tartary, Horſes called *Kagthi* and *Turki*, which, in general, are muſcular and indefatigable. The latter, more ſhort and thick, have a kind of long amble; and this natural diſpoſition is improved and increaſed till they become exceedingly valuable, and can go twenty or five-and-twenty leagues in eight or ten hours. In teaching them, they tie the right and left hind and fore legs with a cord of a proper length, two grooms hold each a rein, and

run by the Horſe's ſide, while another, mounted, directs, quickens, or ſlackens his pace; they are taught in two or three months, and are then called *Tamekdar*, or *Kadombas*. I ſhall here take occaſion to mention another kind of Horſe, brought from the deſert mountains, on the frontiers of Thibet, of about three feet high. I have never ſeen them, but an intelligent Indian informed me, he had frequently obſerved one that was light, very mettled, and tolerably proportioned; his hair long, his colour a dappled grey, the ſhades of which regularly correſponded with each other. Pegou alſo, and the eaſtern iſles of India, produce ſmall and middle-ſized Ponies, well ſet, and very hardy travellers; they have a natural amble, which is quickly improved. The Horſes called *Tazy*, come from towards Perſia, are generally as good as the *Kagthi*, and ſome of them have a lighter and more brilliant cheſt and pace: but thoſe in higheſt eſtimation, are the Arabs of the noble race (*b*). They tell

(*b*) See Remarks, N° I.

you,

you, that an excellent Perſian Horſe may equal, or perhaps outſtrip an Arabian for a couple of leagues, but afterwards will be entirely diſtanced. The beſt Horſes are, in India, trained and preſerved by the moſt ſtudied means. Twice a day, and oftener, after the ſmalleſt journey, they walk them leading, and regularly dreſs, rub, and knead every part of their bodies with their hands (*c*). Their common food is the roots of dog-graſs, or the ſtraw of rice, wheat, camboo, carbi, ſholan, or other grain peculiar to the country. They have every day, likewiſe, two feeds either of a kind of lentil, called *koolloo*, or of ſquare peas, or horſe-beans, which are boiled, or ſteeped in water. It is common enough too to boil a ſheep or kid's head with meal, which they knead up with butter, and give them; though ſome prefer horſe-balls made of wheat-flour, butter, and jagre (*d*). They have

(*c*) See Remarks, N° II.

(*d*) There are ſeveral kinds of jagre: it is a ſort of molaſſes made hard and thick by boiling; that extracted from the ſugar-cane is beſt. It is made too from the

have another mode of regimen to increaſe their ſtrength, which is, to give them meſſals every fifteen days, or at leaſt once a month: theſe are horſe-balls, uſually made of pepper, curcuma, coriander-ſeed, garlick, and jagre, pounded and mixed together; to which ſome add arrack, opium, or bangg (*e*); but this is only on the day of battle. Others pretend to keep them in good order, by only making them ſwallow every day a ſmall handful of pepper in grain, or ſlightly bruiſed.

This reſtorative kind of regimen is found to be neceſſary, either to ſupply the want of a proper and more ſimple food, or becauſe the climate may have a degenerative influence, though the heats ſeemed to me leſs intenſe than thoſe of Arabia; but the conſequence is, there are many noble Horſes in India that are reſtive, diſturbed,

ſweet dregs of juice of palm and cocoa-tree, in which they throw a little quick-lime, that produces a ſtrong ebullition, and forms a maſs which ſoon acquires as great a conſiſtence as the firſt; but of a leſs agreeable taſte, and darker colour.

(*e*) See Remarks, N° III.

and

and ſometimes extremely vicious, which, perhaps, is the true reaſon why the cuſtom of hoodwinking them in their ſtalls is common, though they are well tied up by long halters, faſtened on each ſide of the neck and to the hind-legs (*f*). Some riders have a bit of cloth on the headſtall of the bridle, which, when they alight, they let fall over their eyes, that they may ſtand quiet.

Notwithſtanding all theſe precautions, they have a mettleſome fury, which may be conſidered as a ſymptom of an habitual frenzy. There was an expedient uſed, to break a vicious Horſe of his tricks, by a

(*f*) A perſon who travels in Aſia, and ſleeps all night in open places, will do very prudently if, beſides taking the uſual precautions, he ſhall put a ring of ſplit iron on one of the fore feet of each of his Horſes, particularly to the beſt-bred ones. This ring ſhould conſiſt of two parts, connected by a ſwivel that is faſtened to a chain, and well covered with felt; the other end of the chain ſhould be faſtened to a peg under the mattreſs, on which he lies, or under one of his ſervants. This is a neceſſary precaution againſt the night thieves, which are very numerous in ſome parts, and though not cruel, exceedingly adroit.

groom

groom belonging to a Pantane lord, commander of Cadapet, that for its ſingularity deſerves to be mentioned. This Horſe was of the moſt beautiful kind, but ſo unconquerably vicious, that he ruſhed upon whoever came near him, and had lamed ſeveral jockies. Various means, violent and gentle, had been tried, but were all ineffectual, till the aforeſaid groom thought of the following: he dreſſed himſelf in black, a colour the Indians ſeldom uſe, put on a frightful maſque, an extravagant cap, and, thus diſguiſed, went three or four times a day, at feeding hours, into the ſtable, where the Horſe was tied, took away his provender, and, with a vigorous arm and well-choſen plant, beat him exceedingly. His patient did not bear this in ſilence, but kicked, plunged, and made prodigious, though ineffectual, efforts to get free. At this noiſe, another groom, dreſſed in the uſual manner, came running, and pretending to make a fight with the man in the maſque, drove him away, ſcolding and ſtriking him; then approaching the animal by degrees, he ſtroked, patted, flattered

tered him, and brought him back his provender. This exerciſe, continued a month, was ſufficient, and he not only became tractable, but ſingularly attached to his maſter and his grooms.

Another effect of this heating regimen is, it occaſions a ſhedding of the ſemen, which weakens exceedingly; for the valuable horſes in this country are obliged to be left uncut. To remedy this inconvenience, they tie a ſtring of cotton round the gland of the yard in its ſtate of ſerenity; but it has little effect, for when the blood and ſpirits return, if it is ſufficient to reſtrain increaſing erection, it occaſions a very painful kind of ſtrangulation.

The Nomade Indians eſteem the Horſe as the firſt of quadrupeds; and indeed, he may well be reſpected as one of the moſt uſeful, in which various reſources may be found (*f*): but the Arabs, above all others, are inexhauſtible on the ſubject of their

(*f*) See Remarks, &c. N° IV.

Blood-

Blood-horſes (*g*); they kiſs, careſs, and keep them always neat; they moſtly paint their manes and tails of a yellowiſh red, with the powder of alkana (like as ſome of the women and men do the hair and beard); they ornament them with jewels and amulets, which laſt are to preſerve them from evil eyes, and many other accidents (*h*); in a word, they are a kind of reaſonable beings, that live familiarly with their maſters, and are ready to ſacrifice their lives for them.

This ſpecies, ſay they, deſcended originally from the ſtud of Solomon, where it had been miraculouſly brought to perfection, and has ever ſince been preſerved pure and without mixture. But this pretended mythological deſcent deſerves to be ranked with many other fabulous anecdotes, which were formerly unknown in theſe countries (*i*).

(*g*) See Remarks, &c. N° V.
(*h*) See Remarks, &c. N° VI.
(*i*) See Remarks, &c. N° VII.

It is allowed, that of all the breeds of Horſes hitherto known, that commonly reputed the moſt generous, from time immemorial, is propagated in Arabia, where, under the general name *Kailhan*, it is ſubdivided into many branches, more or leſs valued.

One of the breeds, very common in this country, is called *Hatik*; it is produced from hackney mares of another kind, called *Kuedich* and Blood-ſtallions; but being under-bred, the Arabs hold them in little eſtimation, though ſome branches of them have been ennobled by continued croſſings: but were theſe ſelected with judgment, a reaſonable price offered, and brought to Europe, their deſcendants would certainly turn out well. I may add, that there are ſome of theſe *Hatiks*, even of the loweſt price, and a ſlender make, which, without poſſeſſing a certain activity, have an almoſt incredible degree of vigour, of which I had a proof in the year 1770: I croſſed the deſert Dgezire in Meſopotamia, to go from Mouſſoul to Merdin, and not being able to

find a caravan, becauſe of the Yeſidi, that inhabit the mountains of Senjaar, who would not let them paſs on account of ſome complaints they then had againſt the Turkiſh government, (*k*) I and my domeſtic joined company with two Tartars, couriers from the Baſhaw of Bagdad, who were going the ſame way (*l*). We travelled two nights and three days, almoſt always on a trot, ſtopping only two hours each day, one at ſun-riſing and one at ſun-ſetting, to give our Horſes barley, and to eat a few biſcuits and dry fruits ourſelves, and take a diſh of coffee, which we boiled with the withered under-bruſh found in that deſert. My *Hatik* Ponies, that had only coſt me about eight guineas each, ſuſtained this exceſſive fatigue exceedingly well.

The Arabians breed their Mules (*m*) out of the *Kuedich*, and ſometime *Hatik*

(*k*) See Remarks, &c. N° VIII.

(*l*) See Remarks, &c. N° IX.

(*m*) The Mule is called *Kater*, in Perſian; *Bagal*, in Arabic; and *Gatſcher*, in Indoſtan.

Mares;

Mares; and I have ſeen them covered by Aſſes of the greateſt beauty; but as the Mares are of a ſlender make, we do not find the Mules of this country either in ſtrength, height, or ſhape, equal to ſome bred in the provinces of France. I ſhall add, with reſpect to theſe different animals, that, if kindly educated, they ſhew themſelves capable of real attachment, and alſo preſerve the phyſical ſenſibility of their original inſtinct (*n*).

There are Stallions brought into France from the coaſts of Syria and Africa, but they are purchaſed for about four or five hundred livres, or at moſt a thouſand (*o*), at leaſt ſo I have been aſſured frequently in the Levant; and it cannot be pretended, that thoſe of the beſt race can be procured at that price. The race *Kailhan* is divided into many branches, the individuals of which are of very different value; the common price extends from twelve hundred to four and five thouſand livres. The

(*n*) See Remarks, &c. N° X.

(*o*) A thouſand livres is about forty guineas.

ſtallions,

ſtallions, therefore, which are brought into France to ſupply his majeſty's ſtud, and ennoble the national breed, are only *Hatiks*, and ſometimes of a very indifferent breed, ſince the good ones will coſt a hundred piſtoles (forty guineas) in Syria During the laſt war with England, I ſaw, at the late M. Thomas's, then conſul at Aleppo, ſix Arabian Horſes, bought at Bagdad for his majeſty. I rode one of them; they were all young, tall, and tolerably formed, but had neither mettle nor ſtrength. I was told, they had coſt twelve guineas each, which was quite enough, conſidering whence they came. They had been left, for want of good opportunities, to tranſport them with the conſul, for ſix or ſeven years, and had been well kept. At laſt a groom came from France to bring them over, but they were found, at the firſt trial, to be ſo indifferent, that it was determined to ſell them at a kind of auction; and I learnt, at my return, they did not fetch above a hundred livres each, one with another.

But

But is it ſufficient to produce a race truly generous in France to import Stallions only? And are not Mares of the ſame breed equally neceſſary? We may preſume the ſoil and climate of Arabia to be preferable to all others, for producing good Horſes; yet experience has taught them, in theſe countries, that it is eſſentially neceſſary to croſs the breed occaſionally; and with thoſe of different provinces too of a race equally pure: the ſame experience has, likewiſe, conſtantly proved, that if a *Hatik* Mare be covered by the beſt *Kailhan* Stallion, the produce will be foals, the deſcendants of which, though croſſed with the utmoſt care, and beſt breed, for four or five generations, cannot deceive a true connoiſſeur, but will be ranked by him, with little examination, among the inferior claſs to which they are allied. In covering a *Kailhan* Mare with a *Hatik* Stallion, they ſay, the like effects will be partly ſeen, but not ſo diſtinctly, or they will be ſooner effaced; for, according to them, the foal partakes more of the form of its dam, than of the Stallion. Such are the rules

and precautions by which theſe people appear to have always been guided, in order to avoid miſalliances, and to be able legally to prove the purity of their breed.

The Engliſh have not ſcrupled to give three or four hundred pounds ſterling for an Arabian Stallion; they have likewiſe been induſtrious to procure good Mares, which is much more difficult; for whatever may be their motives, the chiefs are not willing they ſhould be exported, eſpecially to the Chriſtians. Hence the origin of the Engliſh Race-horſes ſo famous in Europe; and it is to be obſerved, that their ſwiftneſs, that is to ſay, the remainder of their original ſuperiority, can only be preſerved, in England, by the greateſt and moſt aſſiduous care, owing to the climate of that kingdom.

The Engliſh Horſes, at preſent, have moſtly ſhort tails. The Arabs have a cuſtom of ſheering the tail till the foal is three years

years old; their purpoſe is to make the hair grow thick and long; and when the Colts gallop, one ſign of vigour and a good breed is, to ſee them extend and cock their tails: hence, probably, the Engliſh grooms have imagined a mode of making their Horſes always appear, in this reſpect, equal to the Arabian. Their ſecret is very ſimple: they firſt dock the Horſe, and afterwards nick the tail, the end of which is drawn up by a ſtring, and put through a pulley, to which a light weight is faſtened, that juſt keeps the tail ſupported above the horizontal line, ſo that the nicks being filled up with additional fleſh, the tail has a curve ever after. But docking the tail certainly deſtroys that noble and elegant air which the harmony of the parts gives the animal; not to mention, that the like effect, by the like means, might be produced upon an Aſs.

An improper ſoil, food, or climate; the bad choice of Stallions, the cuſtom of letting them cover under-bred Mares, or, likewiſe, of letting them ſerve too many, till

virility is exhauſted; theſe are all immediate cauſes, every where, of the leſs or greater degeneracy of Horſes.

Ancient hiſtory ſpeaks with admiration of the Horſe in many countries, the ſoil and temperature of which were exceedingly different; and in times, when it is certain the communications of commerce were little attended to. It is not only the divine Homer, who ſung of their ſwiftneſs; like that of the Mares of Dardanus, which, gameſome in fields covered with ripening corn, bounded over the ears without bending the ſtalks. The Portugueze courſers were, among others, anciently ſo renowned for their celerity, that Varrus, Pliny, and Saint Auguſtine, if literally underſtood, ſeem ſeriouſly to have believed, that the Mares conceived by the wind. This teſtimony, eſpecially of the laſt cited, is the more remarkable, with reſpect to this great ſuperiority, ſince he wrote in a country whence, at preſent, the Europeans think they procure Stallions proper to renew and keep up their fineſt breed.

It

It is a fact, that the Tartars, the Kurdes, the Perſians, and the Arabs, whether on the burning deſerts, under a temperate ſky, or among the mountains, where the cold is ſevere, appear to have always poſſeſſed Horſes, which, carefully defended from miſalliances, have, even to this day, preſerved all the original purity of their ſpecies: whence, I preſume, that if the ancient methods, adopted and continued by theſe people, were uſed in France, eſpecially in the provinces where the ſoil and air are dry, a race might be produced, from the Mares and Stallions called *Kailhan*, equal to any upon the face of the globe.

It may not be improper here to give a ſhort account of the uſes to which they apply the beſt Mares in Aſia and Africa, whether of pleaſure or of profit.

The real Nomadian lords prefer the Mare to the Horſe: thus, when they make long and ſevere expeditions, they mount ſuch as are neither with foal, nor have their foal by their ſide, while ſuch as are go with

the flocks and families. This preference is owing to their excellence and utility, for the Mares, when thus ſide by ſide, remain quiet, and neigh little, which is no ſmall advantage to people who always make a partiſan war: their ſtep, perhaps, is not quite ſo ſtately as that of the Horſe, but it is pretended, that they are at leaſt as ſwift, and have more breath, docility, and grace: they likewiſe ſupport heat, hunger, and thirſt, better; and they have been known, in preſſing inſtances, to travel near a hundred leagues almoſt without unſaddling, or ſuffering any extraordinary inconvenience. This ſuperiority, this aſſemblage of great qualities is ſo well eſtabliſhed, that in Arabia, *faraſs*, which ſignifies literally a Mare, is become the generic name ſo entirely, by way of excellence, that it is the only one employed in ſpeaking of the Horſe of a perſon of diſtinction.

The War-horſes of the Turks, Perſians, and Mogul Indians, are generally uncut; for as theſe nations do not wander, it would be difficult to procure Mares when they

they form armies for diſtant expeditions, though there are a great number of Horſes in Turkey, cut or biſturned (*p*); but if theſe cruel operations ſenſibly enervate them under a temperate ſky, in India it would totally diſqualify them for thoſe ſervices where ſtrength and courage are required. If then a method could be found, which ſhould ſecure all the benefits of the moſt complete caſtration, without entailing any of its inconveniencies, would it not be exceedingly uſeful in Europe likewiſe (*q*)? During my laſt voyage in the interior parts of the peninſula, I believe I have procured ſuch a method which will be ſeen hereafter among the Remarks: but it is proper to obſerve, that being then on my return to France, circumſtances did not permit me to make ſuch proofs as might certify its efficacy.

Theſe people, more eſpecially the Arabs, who may be ſaid to be born horſemen,

(*p*) To biſturn a Horſe, is to twiſt the teſticles twice round, to prevent generation. T. The Gelding is called *Mehecſe*, in Arabia; and *Hacĭa*, in Indoſtan.

(*q*) See Remarks, N° XI.

have a very different mode of riding, dreſſing, and feeding theſe animals, to thoſe we [the French] uſe. Barley, once or twice a day, and cut ſtraw is their ordinary food; and, if poſſible, they put them to graſs about a month in the year: they think that ſtraw, and particularly hay, given at random, makes them heavy-bellied and unhealthy. Their ſaddle is a ſimple pannel, firm and light, detached from the pads, which jut out a little, are made of ſoft felt, and ſo well fitted to the back as ſeldom to wring the Horſe, even in the longeſt voyages. Their ſaddle-bows are more elevated than ours; and their manner of ſitting the Horſe, as is well known, is very different from ours, their ſtirrups being much ſhorter; in which particular all the Aſiatics and Africans are agreed: they ſay, this gives them the power, with more eaſe and firmneſs, to ſtrike back or fore-handed, and ward the blow of the lance or ſabre. This cuſtom, likewiſe, is leſs fatiguing, when uſed to it; but what makes it peculiarly advantageous is, that it obviates ſeveral material inconveniencies.

First,

Firſt, there is leſs danger of having the legs broke, either by the plunging or the falling of the Horſe; in the next place, as by this means the horſeman is really ſitting, accidental ruptures are much more uncommon. Again, the example of the ancient Scythians, who, almoſt continually on horſeback without ſtirrups, became ſometimes impotent, ſeems to indicate, that the methodical principles generally adopted in Europe, are, in ſome degree, dangerous to thoſe who, too ſervilely, follow them, and daily uſe the exerciſe of riding: in fact it is evident, that a too continual preſſure and friction, acting upon the *vaſa deferentia*, may not only effect their ſenſibility, but bruiſe, and perhaps deſtroy, thoſe delicate organs.

As to that air of majeſty, that firm facility, and that freedom in the motions, which, together, ſo powerfully intereſt and delight the ſpectator, the ſuperiority may, perhaps, be on our ſide; which theſe people, however, would by no means allow. Excellent horſemen themſelves, and capable

of

of drawing forth with hardineſs and preciſion, the moſt brilliant qualities of their Horſes, either in war, ſingle combat, or tournaments, they maintain, that grace and utility are inſeparable.

This is not for me to decide; I ſhall only obſerve, that without neglecting to teach their Blood-horſes certain ſteps and graceful motions, they diligently train them to habits and exerciſes, which ſeem eſſentially beneficial to the warrior. Thus they teach the male and female to live peaceably together; endeavour to render their haunches and withers ſupple, to make them obedient to the groom or the voice; exerciſe them to ſtep out, to ſet off at full ſpeed, to gallop and caracole upon all kind of roads, to leap ditches or entrenchments, to ſtop ſhort, or make the demipiroet in full gallop, to paſſade with fury, or make the double volt to the right and left, all with ſwiftneſs and preciſion. They habituate them to ſwim; to approach fire, elephants, camels, and wild beaſts, without fear; to follow the horſeman if he

chuſes to walk; to ſtand before his lance, or to ſtop if he falls; to ſupport hunger, thirſt, and the intemperance of the ſeaſons, and to remain ſaddled and bridled all night, that they may be ready in caſe of emergency. I ſhall conclude this article by endeavouring to tranſlate four verſes of the book of Job, the author of which, whether Arab or Chaldean, is undoubtedly of high antiquity. "The ſwiftneſs of the Horſe "is like the ſwiftneſs of the locuſt; the "breath of his noſtrils is the breath of "pride; at the ſound of the trumpet he "ſpurns the earth, he foams, he chafes, "he breathes only for the battle. At laſt, "he hears the voice of the chiefs, and the "cry of armies, and ſays, let us go, then, "danger diſdaining, bounds with joy, and "darts upon the foe."

It is thus, that by a proper regimen, a careful education, and a gentle familiarity, all the faculties of this animal have been developed, perhaps brought to perfection.

REMARKS,

REMARKS, N° I.

(But thoſe in the higheſt eſtimation are the Arabs of the noble race.)

The Indian navigators import every year Arabian Horſes, which are uſually embarked at Guedda, Moka, Maſcatta, or Baſſora, and landed at the ports of Surat, Mangalor, and Callicut: when diſembarked, they pay a hundred livres duty each, whether good or bad; but merchants ſeldom bring any of the beſt ſort of the race *Kailhan*, becauſe they uſually find a quicker ſale and more profit from well-choſen *Hatiks*, which, in Arabia, coſt them only from two to twelve hundred livres.

It has before been obſerved, that the Arabs attribute ſo great a ſuperiority to their Mares, that they are called *faraſs*, which, though it literally ſignifies Mare, is applied indiſcriminately to the Mare or Horſe of a perſon of diſtinction; and it is, probably, from a ſimilar motive, that, in Indoſtan,

Indoſtan, they very often call a Mare of a good breed *Madian*, which was formerly the name of a town ſituated upon the gulph of the Red Sea, called by Ptolemy *Modiana*; from which port it appears they anciently tranſported their fine Horſes. Thus the Indians agree with the Arabians concerning the excellence of Mares; and this is proved, by their having adopted the word *Madian* in their language, which originally was only an honorary appellation.

Having mentioned the ſea voyages of the Arabs and Indians, I ſhall make ſome miſcellaneous remarks on that ſubject. Some princes and powerful merchants excepted, who have ſhips conſtructed from European models, nothing can be more miſerable or inconvenient than the veſſels of theſe people, eſpecially the latter; which, notwithſtanding, go out to ſea, and make voyages of ſeven or eight hundred leagues. The Indian ones are without decks, and, except towards the poop and the extremity of the prow, they have no ſide-planks; they are caulked but to the water's edge, the upper

part is covered with buffalo leather, and hurdles of ſmall laths are hung at the ſides to break the waves. I have ſailed three times in them, and can venture to ſay, that this kind of navigation, conſidered in itſelf, and accidents excepted, is very ſafe, if made during the monſoons, but at any other time exceedingly dangerous. Theſe honeſt Aſiatics appear to me to have a terrible dread of ſtorms; alſo of pirates and guarda coſtas, which infeſt theſe latitudes; but their ignorance is ſo aſtoniſhing, it is hardly conceivable: they ſeldom have either charts or compaſs; they cannot take the ſun's altitude, but make their courſe by certain obſervations on the ſun, moon, and ſtars.

Theſe nations, however, poſſeſs one great advantage, which I have often envied them, or rather deſired to ſee others partake of, which is, that in theſe miſerable ſkiffs, in which a man can ſcarcely turn round, but muſt continue ſitting, almoſt conſtantly, croſs-legged, you never hear of the ſcurvy, nor other contagious diſeaſes, ſo deſtructive to the Europeans. This is leſs to be attributed

tributed to the ſhortneſs of their voyages, than their cleanlineſs, and their choice of proviſions. Thus, at ſea as on ſhore, they are careful every morning to rub and clean their gums with bruiſed charcoal, or aſhes of cow-dung, and to ſcrape the tongue, by which labour of a minute they prevent obſtructions in thoſe parts, preſerve the enamel of the teeth, the purity of the breath, and execite uſeful expectoration. But their proviſion is what demands the moſt ſerious attention: their water is not caſked up like ours, but kept in ciſterns made with various precautions, particularly by the Gentoos, many of whom cannot be prevailed on to drink it putrid, or if inſects are diſcovered in it. Theſe ciſterns, diſtributed in ſeveral parts of the veſſel, are made of choice planks, and well caulked over with a ſlight layer of cotton, which has imbibed a compoſition of lime, roſin, and oil, of which fiſh-oil is beſt. Before they are filled, the inſide is rubbed with lime and ſifted ſhell-powder; and, during the voyage, they are carefully opened, from time to time, to admit the freſh air. Theſe

little

little precautions keep the water from outward filtration, inward corruption, and diſagreeable odour (*r*).

The viands they take on board conſiſt of rice and other grain, ſome of them parched; of fiſh, dried or prepared with tamarinds; of onions, garlic, melted butter, oil,

(*r*) Thoſe who are obliged to go long journies by land, in the interior parts of India, are often forced to drink water become dangerous by ſtanding, or by its crudity. In ſuch caſes, I have ſeen the wandering penitents, of whom I ſhall ſpeak hereafter, put a pinch of lime into about a pint, as a corrective, which method I have ſince found to be good. One of them told me, that they have likewiſe, on ſuch occaſions, a cuſtom of infuſing a pinch of the powder of bangg. After ſpeaking of the compoſition above deſcribed to prevent filtration, I ſhall mention a cement that is ſometimes uſed in India for their palaces and public buildings, and which ſoon becoming impenetrable to humidity, gradually dries and takes the poliſh of marble. It is prepared by mixing with lime and ſhells, recently calcined, either white river ſand very pure, or coloured flints, reduced to an impalpable powder. Theſe having all been ſeparately ſifted before they are mingled, are drained and well kneaded with water, in which the whites of eggs are beat up, mixed with jagre, an infuſion of mirabolans, and oil drawn from a ſimple expreſſion of *ſeſame*, or ſome other of

oil, aſafœtida, herbs, and fruits, dried or preſerved in vinegar. The Mahometan commanders, and better ſort of paſſengers, take kids, poultry, and dried fleſh: but as fleſh, in ſuch a ſtate, would ſoon loſe all its taſte, what they generally uſe is incloſed in earthen jars, where it is kept ſweet and wholeſome for many months. Their whole ſecret conſiſts in parboiling their meat in melted butter, in which they put no more ſalt or pepper than is neceſſary at their meals: they let it ſtand till it is cold, taking care that the flies do not get at it; then put it in jars, and pour the butter over it, a little before it is coagulated: after which, the only neceſſary attention during a voyage is, that every time a jar is opened, they ſee it well covered again, and that, excluſive of the butter which ſticks to the

of a gentle light and thin quality. The requiſite quantities of theſe ingredients will eaſily be found by a few trials. This cement, or ſtucco, is proper to form columns, or other ſeparate pieces, though it is ſeldom uſed but as plaiſter. They have often attempted to colour it, by introducing drugs in the compoſition; but they have hurt its delicacy, brightneſs, and duration. Coloured flints alone can effect this in a proper manner.

meat they take away, and which is neceſſary for cooking it, there is ſtill enough remaining to entirely ſpread over the reſt.

It is ſurely very probable, at leaſt poſſible, that by following this eaſy proceſs in our more temperate climates, larger quantities of proviſions might be kept in barrels that were firſt well ſcalded with water of quick lime, leſt they might communicate the taſte of wood to the meat. I ſhould imagine too, that for the crew in general, mutton and beef ſuet, hog's-lard, or oil, would do equally well. Proofs may be made with little expence or trouble; and as I have only communicated theſe ſhort obſervations to a few perſons, I do not know but ſome of them may already have been put in practice. I take, however, the preſent opportunity of making them public, hoping they may become uſeful under the auſpices of an enlightened age.

The Indians, not only at ſea, but on ſhore likewiſe, daily uſe the above kind of viands: they are wholeſome, antiſcorbutic, and

and have, beſides, an agreeable flavour, which may as eaſily be given in Europe, as in Aſia; and as they may become uſeful in navigation, I ſhall enter into a ſomething more copious detail concerning them.

1. The uſe theſe people make of rice is well known: it is refreſhing, proper to correct other aliments, and as it tempers the acridity of the humours, by thickening them, and preventing their diſſolution, muſt be exceedingly wholeſome at ſea. I once croſſed from India to the iſle of France, in a voyage which it was ſuppoſed would not be above ſix weeks, but which happened to be twice as long, when all on board, without diſtinction, were obliged to pump night and day, the veſſel making above four feet water in an hour. We eat rice inſtead of bread, and our ſcarcity compelled us to eat it boiled in ſea-water; yet there were not above three or four ſick among the whole, though many were Europeans.

2. The ſoldiers, ſailors, and Indian travellers, take various kinds of grain and peas, parched, ſo as to preſerve them many months, as a ſuccedaneum for rice, which they frequently want opportunities to cook; in which caſe the *awols* is preferred, which, with them, advantageouſly ſupplies the place of our biſcuit. It is made in the following manner: they take *neſly*, that is to ſay, rice in the huſk, and ſteep it twenty-four hours in water, made lukewarm by fire or in the ſun, then ſpread it on mats in the ſhade, where they let it drain for an hour or two; they afterwards take ſome handfuls of this *neſly*, and put it in an earthen veſſel, firſt made very hot by a ſtrong fire, in which they ſtir it about till the heat burſts the huſk; it is then emptied, and, while warm, pounded, not to reduce it to meal, but to ſhell and flatten it; and this is *awols*, of which, without further trouble, if you take a handful and put it in water, with ſugar, or in milk, hot or cold, it preſently ſwells, and furniſhes a very wholeſome aliment, as I have often proved by ſea and land.

3. Some

3. Some Indians very wiſely add hard curds to their other ſea-ſtock, which are carried too by the Arabs and moſt of the caravans that traverſe the deſerts. Nothing can be more ſimple than its mode of preparation: when the milk is well turned, they put it in a clean cloth bag, and hang it in the ſhade, where it drains, and preſently becomes hard like a ſtone. Their daily method of uſing it is, to break a bit off, and mix it in more or leſs water, according to whether they want it for food or a poignant refreſhing beverage. Theſe curds, if preſerved from humidity, will keep ſeveral months.

4. Beſides what they dry, they prepare fiſh with tamarinds; they waſh, and ſprinkle with pepper and ſalt, then take a veſſel and put in a layer of fiſh and a layer of tamarinds; and when they open the jar to take any out, they are careful to leave it again well covered: many add pimenta, garlic, and muſtard, and ſome aſafœtida. Many things in Europe might ſupply the place of tamarinds.

5. In India, both by ſea and land, they eat *achars* with meat, vegetables, and rice. The common people and certain tribes uſe little other ſeaſoning to preſerve them in ſalt, than green fruits and pot-herbs, or the tender buds of ſome plants; as for inſtance, of a kind of large reed called bamboo. But moſt people, in eaſy circumſtances, have a preparation more agreeable to the taſte: they put theſe fruits in vinegar, with citrons, garlic, cloves, ginger, pimenta, ſalt, and muſtard. Theſe *achars*, while they excite the appetite, give a tone to the muſcles of the ſtomach. At firſt, I thought theſe minute relations would appear faſtidious; but, on a ſecond conſideration, I imagined they might afford uſeful hints.

I have mentioned the fear the Indians have of pirates; their weſtern coaſts are almoſt continually infeſted by them: thoſe moſt feared for their ferocity are the *Sanganes*, eſtabliſhed towards the river Sind, in the Guzerat. Some years ſince, the armaments of the *Angrias* were the moſt conſiderable;

conſiderable; at firſt they only durſt attack the Indian merchantmen, but were afterwards known to fight European veſſels of forty or fifty guns. The Engliſh were the firſt who took offence at their inſults, and, in conjunction with the Mahrattas, deſtroyed them; and the booty amply defrayed the expences of the expedition. The Mahrattas, or rather thoſe petty princes that are their vaſſals, have now ſucceeded the *Angrians*; and, by clandeſtine ſuccours, preſently become more powerful, have alſo inſulted moſt flags.

Their naval ſtrength conſiſts of ſome frigates and veſſels that carry eighteen and twenty-four pounders on the forecaſtle, and employ both oars and ſails, by which they take advantage of the calms common in thoſe latitudes. They attack thoſe veſſels aſtern that carry too great a weight of metal. If they can approach to board, ſome of them have a cuſtom of toſſing very brittle pots of quick-lime in powder on board, to blind ſuch of their antagoniſts as cannot get away, and make them leave the

engagement. The pirates moſt to be dreaded by ſmall veſſels, on one part of this coaſt, are the *Maebles*, with double pirogues, and who, without being acknowledged by any prince, rob and murder. Theſe *Maebles* are a kind of new Mahometan race, who, for ſome ages, have been forming from Indian proſelytes, and moſt of them from the infamous tribes, ſlaves, and criminals. Their number on theſe maritime coaſts, is, by degrees, become ſo conſiderable, that having tried their ſtrength, it is certain, had not Hyder Ali intervened, they would at leaſt have become independent. As theſe people have hitherto been ſeparated from the other Mahometans by diſtance of place, ancient manners, and a mixture of groſs prejudices, it ſhould ſeem, if we except ſome merchants, they have hitherto adopted only the vices of the Gentoos, and of thoſe to whoſe faith they are become converts.

Some people aſk, how the Mahratta and other pirates procure the quantity of arms and naval ſtores they conſume, and of thoſe

thoſe kinds too that are only to be found in the magazines of the Europeans, where they are often wanted for the ſervices of the public? It is certain, theſe pirates ſeldom want them; how they get them, is not for me to examine here. I have heard others too expreſs their aſtoniſhment, that theſe maritime inſults and loſſes are ſuffered; for my own part, I am aſtoniſhed that the coaſts of Barbary ſhould be the continual refuge of three or four tribes of free-booters, who collected from the refuſe of the Ottoman empire, infeſt the latitudes of Europe, and inſult, with impunity, her moſt reſpectable powers; ſeveral of which have finally ſubmitted to pay them an almoſt arbitrary tribute, the diſgrace of which they endeavour to ſoften away, by calling it a preſent: yet it is evident, without any formidable or expenſive armaments, theſe pirates, more eaſily than thoſe of India, might be obliged to betake themſelves to a more uſeful and honeſt employment. The Indian pirates, after combat and pillage, are generally humane, and without intereſt too, for they do not make ſlaves,

though

though they endeavour to get a ranſom for ſuch perſons as they ſuppoſe to be rich. For ſome time paſt the Mahrattas have become ſyſtematical in their depredations: they keep reſidents, which, while they ſerve as ſpies on the arrival or departure of veſſels, ſell their paſſports. Some of the Indian traders provide themſelves with them, but the moſt part endeavour, by one means or other, to do without them, as theſe protections are very expenſive: beſides, were they to purchaſe paſſports of all who pretend a right to ſell them, the profits of the merchant on theſe coaſts would be quite loſt. The Portugueze have long laid claim to this right, and by virtue of ancient conceſſions from the court of Rome, believe themſelves moſt conſcientiouſly entitled to ſell permiſſions to the Indians, to navigate the ſeas that waſh their own ſhores, and to confiſcate every article they ſhall pleaſe to deem contraband. For ſome years paſt Hyder Ali has pretended, likewiſe, his paſſport is neceſſary; and, laſtly, the Engliſh guard-ſhips exerciſe the right of viſiting, and many ſuffer them to retain ſuch

things

things as they pleaſe. As to theſe laſt, though ſeldom puniſhed, but rather ſtrongly ſupported, it muſt be allowed, their vexations do not really originate in the government.

N° II

(Twice a day they rub and knead every part of their bodies with their hands.)

The advantages reſulting from this practice, appear to have been anciently known in Europe, as well as Aſia. Columella, in his Treatiſe on Agriculture, particularly recommends it for oxen. Among many of the eaſtern nations, the opulent are alſo great admirers of this kind of friction exerciſed upon their own perſons; it is therefore probable, it was not preſcribed for quadrupeds, till its agreeable and ſalutary effects had firſt been proved on men. It is performed in the following manner: they rub and knead various parts of the body, ſtretch the tendons, make the articulations of the joints crack, tap the patient with light-bounding ſtrokes, more or leſs quick,

and

and knead and rub again with leſs preſſure.

This operation, began with ſome force, recreates and ſupplies the want of exerciſe, by provoking and facilitating circulation; and in this point of view may be very uſeful, but it is liable to abuſe. A hand accuſtomed to this ſpecies of luxury, gradually becoming more light, gliding and pleaſant, continues to preſs and pat a ſubject extended at his eaſe: preſently by a ſucceſſion of impreſſions, more and more pleaſing, gentle titillations are excited, which are ſoon followed by a ſoft languor and a moiſture, which become general, and induce a kind of depreſſion or voluptuous ſlumber.

I have ſeen obſervations on this proceſs, and the moſt favourable times of procuring this ſort of paſſive enjoyment, by an Aſiatic author of great antiquity. It was known too among the Romans: Seneca, Plautus, and Martial, ſpeak of perſons who cultivated this ſmall talent. The dancing-girls,

girls, the young ſlaves, and the barbers, are thoſe who excel in it among the Indians and Perſians.

But many of theſe, as well as of the Tartars, particularly the warriors and prieſts, have another better habit of exciting the uſeful part of the above ſenſations, either when fatigued with, or, with the want of, exerciſe: they lie at length on the carpet, raiſe themſelves upon their hands and feet, keep extending, contracting, and agitating the body with ardour, turning and throwing themſelves ſuddenly from one ſide to the other, and reiterating theſe briſk alternative movements, till they begin to be a little tired. This kind of action is very wholeſome, and proper to keep the humours in that ſtate of fluidity and equilibrium which is moſt ſalutary, and is equally preſcribed by the phyſicians and fencing-maſters; but it is violent, and not agreeable to men at a certain time of life, with whom it is not habitual.

N° III.

(To which ſome add arrack, opium, or Bangg.)

They diſtil various kinds of brandy in India, which we, in imitation of the Arabians, have called arrack: the beſt are made from grain or fruit fermented. Others are got from the liquors drawn from the cocoa and palm-tree, and the leaſt pleaſant is made from the bark of the black-thorn, bruiſed and fermented with water and jagre. Sometimes, before they diſtil this latter, they throw in a little quick-lime.

The tops of the leaves of a kind hemp, which, in many parts of Aſia, forms a ſpecies of ſhrub, are called bangg. Many Indians, Arabs, and Mallays, have a habit of drinking every day ſome ſpoonfuls of the juice preſſed from theſe leaves while green, or after having been laid to ſteep; to which they often add a little opium. Theſe ſort of people, too, generally mix the leaves in their tobacco, for which they are prepared,

pared, by being laid in the ſhade to dry, and are afterwards pounded with precaution, for the volatile particles are thoſe moſt prized; they are likewiſe mixed up with an aphroſidiac electuary.

This plant, more ſtrong in Aſia than in Europe, is alſo, probably, more active. It is obſerved too, that the circumſtances and diſpoſitions, under which it is employed, ſeem to indicate its properties, perhaps becauſe it then acts upon the animal ſpirits, which, already in motion, are diſpoſed to receive its influence. But whether it occaſions a heavy ſtupor, whether it impreſſes the counterfeit of gaiety upon the features, that is to ſay, a convulſive laugh, or whether, by a kind of delirium, it incites an alert or brutal courage, it is certain, that it every way affects the nervous ſyſtem, and blunts the delicate ſenſations. The takers of bangg are ſallow, their eyes are haggard, and ſoon or late they are attacked by tremblings in the limbs; the uſe of it is, therefore, highly condemned by the ſenſible people in theſe countries, and

is

is actually prohibited by the laws. The above effects, however, may point out ſome medical virtues of the plant to the faculty, and, properly combined and prepared, may become beneficial.

N° IV.

(The Nomade Indians eſteem the Horſe as the firſt of quadrupeds.)

Theſe people pretend to find reſources of every kind in the Horſe: thus, when a brave man has loſt his property, when he fears ſome violence that may endanger his life and liberty, or when he is dangerouſly wounded, they ſay, by way of proverb, and alluding to the ſwiftneſs or medical properties of the animal, "Deſpair yet of no-"thing, the hoof of thy Horſe is ſtill "thine." Several travellers have noticed, that they likewiſe prefer horſe-fleſh to beef, that they hold Mares milk in the higheſt eſtimation for food, and extract from it a ſpirituous liquor. Some of the Moguls and Tartars make a very ſingular ragout, occaſionally, on their parties of pleaſure: the

the jockies bring a common Horſe, but ſtrong, in good order, and middle-aged, and preſent him a Mare, taking care to inflame his deſires: at a proper time they ſlip a cord in a running-knot round the yard, cloſe to the root, and at the inſtant of higheſt irritation, two men, who have each hold of an end, pluck it with all their force, and ſeparate the penis from the body. The ſpirits thus fixed, and the member remaining in the ſame ſtate, is waſhed, and cooked with aromatic and aphroſidiac ſpices to regale the gueſts. The body of the Horſe, after they have cut off what they want, is ſold, or ſent in preſents to friends.

N° V.

(But the Arabs, above all others, are inexhauſtible on the ſubject of their Blood-horſes.)

The *Bedoui* Arabians are well known in Europe for their wandering life and their paſſion for Horſes. I have before endeavoured to notice a few things on the latter ſubject. I ſhall now add a few words on the

conſtitutive principles, which, for ſo many ages, have reſtrained, and induced the Nomades and other Arabs to this very ſingular kind of life. The object of the ancient legiſlators of Aſia, I include Egypt, appears to have been to keep their ſubjects diſtinct and ſeparate from all other people; for which purpoſe, every means, civil, political, and religious, were employed. Men, hardened to fatigue, faithful to a military ſort of exiſtence, that aſſures liberty, have neither fear nor puſillanimous hatred; they revenge, or they deſpiſe. The ſtranger, though an enemy, who approaches the tent of the Arabian, claiming the ſacred rights of hoſpitality, is certain of meeting his benevolence. The man moſt likely to feel the diſtreſs of another, is he who knows diſtreſs himſelf, and who has few imaginary wants.

The *Bedouis*, proud of their independence, diſdain their own tribes, that are become the inhabitants of cities. From earlieſt infancy, they have all been inſpired with what is reported to be an antiſocial haugh-

haughtineſs, but which is the baſis and guarantee of the body politic. Nobility belongs to the tribe, and not to the individual: rich or poor, he lives in the midſt of his fathers, his friends, and his children; thus the glory and independence of his nation, and particularly of his horde, is his own. Since the empire of prejudice knows no boundaries, but thoſe of the globe over which it preſides, this kind of egotiſm may, perhaps, be found as tolerable as our *individual honour*, the ſyſtematic tendency of which is unlimited. The philoſopher, worthy of the name, can ſee none but his brethren on the ſurface of the univerſe; but few eyes are ſtrong enough to ſee ſo far. Strong truths, therefore, and principles, ſublime in ſpeculation, looſen the ties of ſociety, and the reaſoner ceaſes to be the citizen.

The Arab wandered in his deſerts, when Mahomet gave him an impulſe ſo powerful, that at firſt it ſeemed deſtructive of his national character. Under the auſpices of that audacious warrior, prophet, and le-

giſlator, this people were devoured by an ambition of conqueſt and converſion. The holy law of Iſmael was to unite all the nations of the earth. Several hordes, however, remained attached to the ways of their forefathers, many returned, and others have ariſen. The modern Arab is not preciſely what he was, but his character is ſtill diſtinct.

The adminiſtration of the *Sheik* Arabs was that of tender fathers ſeldom ſevere; but ſuch mildneſs cannot be continued amidſt the horrors of war, and the whirlwind of conqueſts: diſtant generals would be independent, and they were. From that time the divided ſupremacy paſſed into different families, whoſe pretenſions were valour, genius, or intrigue, generally accompanied by guilt.

The empires of Mogul and Perſia, originally formed nearly on the ſame principles, are in a ſtate of diſſolution, and that of the Turk is not far diſtant. The throne of the Sophis is overturned, and they are fighting

fighting for the ſpoils. The governors of the Indian provinces revere the name only of the ſupremacy eſtabliſhed at Delhi; the emperor pretends to protect him, whoſe money or whoſe ſword is the moſt powerful. Many of the chiefs perceive this decay, but out of reſpect to ancient uſage, have deigned to ſupport the diplomas themſelves have fabricated. If this ſyſtem may be conſolidated, if princes brave, capable, and become independent, can tranſmit, for ſome generations, their acquiſitions to poſterity, a new order of Dynaſties will ariſe out of the chaos of anarchy.

Some of the vaſt provinces of Aſia, formed into independent ſtates by the valiant, adroit, or fortunate ſoldier, may be tranſmitted to his poſterity. The authors of many Aſiatic revolutions are ſtill living, and yet our hiſtorians, that every thing may reſemble thoſe manners, which contribute to the peace or honour of modern Europe, have, without fee or reward, fatigued themſelves to eſtabliſh brilliant genealogies for theſe new princes, the leaſt ridiculous

diculous of which are founded on a ſimilarity of names. This labour is premature and ſuperfluous. A multitude of vizirs are born in ſlavery; for if theſe great dignities might have become hereditary, Aſia would long ſince have felt thoſe political ſhocks which ſeem preparing.

The phyſician of *Kouli Khan*, ſince known by the name of *Nadir Scha*, and other well-informed perſons, have aſſured me, this prince roſe from the greateſt obſcurity, and they ſay the ſame of *Kerim Khan*, the laſt ſovereign of Perſia. Hyder Ali is at preſent the only politic, wiſe, and powerful prince in the ſouth part of the peninſula, and his name formerly was Hyder Naiken. No one is ignorant, that in the lower empire at Rome and at Conſtantinople, men have ſprung from the refuſe of the people, and mounted the thrones which they have debaſed: that is to ſay, their deſcendents have returned to their original inſignificance. As to names in many parts of Aſia, and particularly in India, they are changed on a change of condition; and

children

children ſeldom are called by the names of their fathers. The nabob and the ſlave differ in this reſpect only in ſurnames, that relate to grandeur, not hereditary, but temporary and individual.

Mahometaniſm, while it extended itſelf on fear, preſerved the impreſſion of the ſoil whence it originated, and the character of its author: it ſtamped haughtineſs on the brow of its proſelytes, and gave them a pride which has taught them to diſdain him, whoſe feeble eyes cannot ſee the light of the Koran. This prejudice expanded the ſoul of the conquering ſoldier, and made him an enthuſiaſt; but, by a contrary influence, it has enfeebled and debaſed his captives. Had not this great momentum been impeded by incoherent and deſtructive principles, the univerſe had probably taken a new face.

This character of religious pride ſeems to have communicated to the Arab, and afterwards to the Turk, an inſtinctive wiſdom, by which they foreſaw, that a few

ſoldiers, diſperſed over an immenſe ſurface, muſt, either them or their children, be exterminated by the numerous people they had enſlaved, if they did not prevent them from continuing warlike; nay, if they even did not render them abject. They ſaw the energy of the few muſt ſink under the weight of a multitude, whoſe courage example might elevate, and the conqueror muſt become the victim of a fatal ſecurity, when cuſtoms, laws, and religion, were ſo eſſentially different. Were he to depend upon diſſenſions only, every party might hope the ſame, and his exiſtence muſt become exceedingly precarious.

The moſt exact juſtice is due to a conquered people, without which they never can be reconciled to the yoke; but that cruel aſcendent, which, by a courſe of education, one race ought to aſſume and preſerve over another, is perhaps ſtill more indiſpenſible. The Ottoman empire will fall, overpowered by its own inherent vices, but not by the efforts of the Greeks, Armenians, Coptics, and other nonconformiſts.

iſts. Were it poſſible to perſuade them to appear alone in arms, and immediately to diſcipline them, I dare affirm, that two or three thouſand European Janiſſaries would, at any time, be certain of conqueſt over theſe people, who, though anciently valiant, have been ſunk ſo long, that their character is profoundly degraded.

The Europeans have attempted conqueſts in Aſia, and, though apparently their powers have been always very ſmall, they have ever maintained an aſtoniſhing ſuperiority. I ſhall only mention the Engliſh and French in this place, and cite a few inſtances of their equal energy. The territorial acquiſitions of the two nations cannot furniſh a ſerious compariſon: thoſe of the Engliſh have aſtoniſhed all Europe; the French, by force of arms, have only poſſeſſed one part of the Carnatic; the countries occupied by them above Mazulapatan, towards the coaſt of Orixa, was only ceded to them on condition of their maintaining an auxiliary body of troops for Salabetzingu, viceroy of Dekan, an ex-

pence

pence which their revenue could ſcarcely defray. Chandenagore, in Bengal, which is the beſt province for an extenſive commerce, is an unfortified town, where no military are allowed. Their other acquiſitions conſiſt only in ſmall ſeparate forts on the ſea-coaſt. This is all well known, and yet I dare aver, this great difference, properly eſtimated, will prove the efforts of France have not been inferior to thoſe of her rival.

The Engliſh, intent on commerce only, paid tribute to many Indian princes, at a time when the French had informed the Mahratta envoys, their country produced only iron and ſoldiers. They had already learnt to eſtimate the haughtineſs and ignorance of the people, and twelve or fifteen hundred men had often carried fire and ſword in the heart of armies a hundred-fold more numerous. At laſt Dupleix, French commander of Pondicherry, diſpoſed of the government of Arcot and the viceroyalty of Dekan. All India was aſtoniſhed; the Engliſh themſelves beheld this with ſurprize;

prize; but preſently, jealous of the glory of their competitors, on whom too their commercial exiſtence muſt ſoon depend, they reſolved to embrace the contrary party, as the only juſt one in their eyes.

The ſcene changes: the blood of Europeans drenches the fields of India, and misfortunes, loſſes, and gains, were equal. The two Eaſt-India companies were alike exhauſted, and volumes were written to Europe on both ſides, to demonſtrate the juſtice of pretenſions contrary to the ancient rights of the Mogul empire. Force only could determine the affair; and the fate of a happy war, which England waged with France, decided in their favour.

After this, they had only the armies of the Indians to engage; and hence, aſſiſted by well diſciplined natives, who have rendered them great ſervice, originated the power that has been ſo much admired. From this moment, under the modeſt title of allies, or directors for the affairs of automatans, to which themſelves gave motion

tion and exiſtence, they have actually poſſeſſed an immenſe revenue, had it been properly adminiſtred. But the reſtleſs character of the European has hitherto appeared more proper to acquire, than to preſerve diſtant poſſeſſions.

Abuſe every where watched, and encroached upon, the footſteps of Power; nor is it wonderful, that at the diſtance of ſix thouſand leagues, doors ſhould be found open to cunning and impunity. A people, that may well be called generous, but with whom vice and virtue are carried to extremes, and among whom the moſt virtuous are often ſeated by the moſt vile, this people have given a moſt aſtoniſhing idea of their national character in India: their actions, power, and whole operations, for many years paſt, are ſcarcely conceivable. The picture would here be miſplaced; I would not undertake to draw, even an outline of the monſtrous refinements and dark horrors of which wicked and unworthy men have been capable. Two words may ſuffice: the cries of a multitude

titude of wretches have pierced even to Europe. Commiſſaries and inſpectors were immediately appointed; but merit is modeſt, and intrigue has often preſided in the choice of a judge; want of abilities, or deception likewiſe may render theſe means inſufficient; for it is true, that mediators and redreſſors, to ſatisfy their own or their friends cupidity, have occaſioned greater devaſtations than undiſciplined armies.

Let us caſt an eye on two or three modes of adminiſtration nearly common to both nations.

The Engliſh poſſeſſions in India are, out of meaſure, beyond their national ſtrength. It is not neceſſary to examine, if in confining their conqueſts to certain limits, the government would have acted more rationally, would have had fewer expences, and greater gains; the ambitious and the deſigning muſt exerciſe their talents on vaſt ſurfaces. To acquire and preſerve their poſſeſſions, they have been obliged to maintain and diſcipline large bodies of ſeapoys; and hence their ſucceſs.

The

The colour, manners, language, and religion of theſe men, are different; and as their maſters have not taken any of thoſe precautions which an intelligent foreſight would indicate, it may be ſaid, that by opening a new road to abuſe and depredation, they have engendered in their boſoms thoſe ſeeds of deſtruction which, ſooner or later, muſt come to maturity. They have already had ſome leſſons on this head; that given by Kanſaeb was ſevere. It was to this Indian, who, from a common ſeapoy, became commandant of Madura, that I made the voyage during the laſt war, of which I have ſpoken in a preceding article. He made himſelf independent, and, after oppoſing the whole force of the Engliſh in the Carnatic, till they began to deſpair of ſucceſs, fell at laſt by the cowardly hand of perfidy.

There are other circumſtances which will contribute to ſpread the principles of tactics, and the military reſources of Europe among the Indians: ten or twelve thouſand French deſerters, ſcattered through Indoſtan,

Indoſtan, will help to produce this effect. Hence a plan was propoſed in France to ſhake the power of the Engliſh: it was imagined, that all the princes of the peninſula might be ſtirred againſt the common enemy, and the means of recruiting their ſmall parties have been voluntarily, though indirectly, given them: their chiefs have been encouraged by brevets, military diſtinctions, and even by rank as ſuperior officers.

I confeſs this project, approved of by perſons whoſe abilities I reſpect, and at firſt alſo by many of my beſt friends, has always appeared to me not only illuſory, but dangerous to all future military power of the French in theſe countries. I may be deceived, but this conſideration has induced me to inſert, in this place, a few circumſtances I have formerly had occaſion to write on this ſubject.

The preſence of the French deſerters in India is certainly diſagreeable to the Engliſh; but the queſtion is, whether the hope of

of a general confederacy among princes of a new date, each ſolely occupied in eſtabliſhing individual power, be well founded? Or, ſuppoſing it ſo to be, would it originate in the political influence and combination of a hundred French commanders, each living at three, four, and five hundred leagues diſtance from the other? The Indians, who, by rewards, have drawn them to their ſervice, have not done it to receive their commands, but to profit by their talents, in order to ſubjugate their neighbours. But facts are more convincing than diſſertations.

Every one, who has the leaſt knowledge of Indian affairs, knows, that the late Salabetzingu, viceroy of Dekan, has almoſt always had a corps of French troops about his perſon, ſent him by the government of Pondicherry: yet M. Buſſy, who commanded thoſe troops, could never bring him or his counſel to a determination to lead his forces into Bengal or the Carnatic, either directly, or as auxiliaries to the French againſt the Engliſh.

Pondicherry,

Pondicherry, when attacked at the beginning of the preſent war, would have been ſaved by the leaſt movement of Hyder Ali, and he ſuffered it to fall; yet, during the firſt years of his reign, he received great aſſiſtance from about four hundred French, lent him by government, and devoted to, and ſerving him under the command of their own officers; and it was, undoubtedly, his intereſt to have ſaved the place. At preſent he oppoſes the Engliſh with all his power; but it is their own wild ambition that has armed him; he is valiant and enterprizing; he is provoked, and he had tried his ſtrength againſt them. In 1768, although abandoned by a ſmall corps of European deſerters, who were bought off, he obliged them to defray part of the expences of an unjuſt attack, and cede to him the diſtrict of *Karour*.

Theſe two inſtances may be ſufficient, and they prove, that the commanding officers of theſe auxiliary French troops could not influence the proceedings of princes, who had real national obligations, as well

as every reaſon to exert themſelves for the eſtabliſhment of the French in India: but, jealous, fearful, and eaſily diverted by the intereſt of the moment, Indian princes are confined within certain bounds, which are totally inimical to the enlarged European idea of a balance of power. Therefore, except in extraordinary caſes, it is not difficult to foretel, how little can be expected from means thus diſtant and neceſſarily inferior.

I have thought it my duty to obſerve, that the encouragement given to theſe ſmall corps of deſerters was likely to produce dangerous conſequences, if we ſuppoſe the government has any future views to eſtabliſhment in India. I ſhall add, it ſeems evident, that the detachments of regular troops, formerly placed about the perſons of the Indian princes, and received into their pay, have opened and enlarged the road to the bad conſequences I am about to deſcribe.

In

In 1769, I had occaſion to viſit the courts of various Indian princes: this gave me an opportunity of attentively obſerving one of theſe parties, then in the ſervice of Bazalatzengu, viceroy of *Adhaoni*. As this was one of the moſt numerous and regular, what I ſhall obſerve may, with ſome exceptions, be applied to all others. A Mr. Zephir, ſince dead, was commander; he was a brave, prudent, well-informed man; his train and equipage had ſomething very ſingular, he had twelve or fifteen hundred ſeapoys, and ſome topaſſes, which are blacks accoutered like Europeans, under him; and his corps conſiſted of about two hundred French, of whom one hundred and twenty were horſemen, and the others chiefly ſerved in the artillery. The pay of the foot was two guineas a month, the horſe three, without being at the expence of fodder, and with reſpect to manners, abſolute liberty. What deſerves particular notice too is, that, according to the cuſtom of the country, which Hyder Ali is almoſt the only prince who occaſionally violates, the ſoldier is really a volunteer: if diſcon-

tented, he may lay down his arms and retire; but being well paid, few of them profit by this liberty. Now it is remarkable, that among theſe nations, even thoſe the leaſt warlike, the condition of the common ſoldier is thought honourable, and therefore recruits are never wanted; preſſing is unknown, and the time of ſervice not being limited, thoſe who enter generally remain all their lives.

Let us now ſuppoſe a grenadier ſhut up in one of our Indian garriſons or camps, whoſe pay does not amount to a fourth of this, ſubjected to a rigorous and intricate diſcipline, and kept in a degree of awe, which, however varniſhed, is next to abject. This man is, nevertheleſs, full of energy and a haughty courage; precious gifts, which nature would not beſtow in vain. What then will be the effect, when he ſhall hear of the happy condition of his ancient comrades? Solicited, or at leaſt encouraged, by their emiſſaries or commiſſioners, eſtabliſhed in our colonies and elſewhere, can it be ſuppoſed he will not be

tempted

tempted to forſake his colours? If he deſert, he is threatened with death; but this it is his glory to diſdain; and if he obtain his end, which, to thoſe who know India, is very eaſy, he then becomes a volunteer; and we have ſeen how different will be his fate: if he has genius, and is enterprizing, he may aſpire to fortune and honours. What I have ſaid, in my opinion, ſufficiently proves my ſuppoſition.

It is evident, that moſt of the commanders of theſe ſmall corps are neceſſarily men of merit, for with no other plea, no other right, than the aſcendancy which valour and talents bequeath, they perſuaded their equals to unite, and proved to them it was their intereſt to ſubmit to their orders. This ſhews their perſonal ſuperiority; the brilliant and romantic ſide of ſuch like adventures is foreign to national purpoſes; and it appears too real, too certain, that encouragements like theſe, in the preſent ſtate of ſociety, muſt open a new ſpecies of abuſe in India, which it will be very difficult to remedy.

Moſt of the European powers, that have ſettlements in India, abound in projects for the beſt poſſible government of theſe diſtant countries. Reformations, mutations, meliorations, political, commercial, civil, religious, and military, nothing has been neglected. Among theſe, there have, no doubt, been ſome excellent plans, but ignorance, cunning, and even audacious ſelfiſhneſs have dictated others. Various projects of improvement have been diſcuſſed in England; one of theſe, for the advantage of the Indians, was to ſuffer them to enjoy the proprietorſhip of the lands they cultivate, by ceding them at a moderate price. Every huſbandman, ſay they, attracted by this diſcreet benevolence, will eagerly deſire to live under the protection of ſuch an auſpicious adminiſtration; and the territories of Great-Britain, in their preſent extent, will produce an immenſe ſum. From this reaſoning it is clear, that London, ſoon overloaded with riches, would become the metropolis of India. I only mention this fine dream, becauſe it is productive of an error on the ſubject of proprietary rights in

in India, as believed in Europe, which has already opened a road to numerous acts of injuſtice.

Thoſe men, who, in Aſia, arrive at dignities, are often born in indigence: policy prefers them to others of equal merit, if ſhe is free in her choice. Theſe generally hold their poſſeſſions either from the munificence of their maſters, or the abuſe of authority. As their ſervices are perſonal, their wealth is temporary: in caſe of death or diſgrace, the chief part of their riches becomes either the prey of their enemies, or confiſcated to the ſtate, ſerves, perhaps, as a momentary recompence to their ſucceſſors. Hence travellers have repeatedly ſaid, the people poſſeſs nothing properly of themſelves, eſpecially of landed property; and hence theſe European diſcuſſions on ſuch pretended regal rights; that is to ſay, falſe applications and occaſional abuſes, which, among the Gentoos, are really very uncommon, have been ſuppoſed laws; and what is worſe, men naturally worthy and benevolent, landing in India, thus prepoſſeſſed,

have looked, without ſeeing; and ſuffered depredations, without miſtruſting them to be ſuch.

If, hereafter, it ſhould be endeavoured to ſupport theſe acts of inconſiſtent and atrocious deſpotiſm by examples, and they ſhould pretend an immediate and preſcriptive right to diſpoſe arbitrarily of the inheritance the oppreſſed wretch hath received from his fathers, and bedewed with the ſweat of his brow, it is certain, that a hundred precedents of this kind might be found, in the Europeans governments, to one in the remainder of the peninſula.

Yes, it is among theſe, that, when a deſpicable tyrant has farmed large diſtricts, he has often not only diſpoſſeſſed the rightful owners, to beſtow their lands on others, but ſeized ſuch as have been reputed wealthy, and, by a thouſand tortures, forced them to deliver their hidden treaſure. How often have we beheld villages totally abandoned, and the inhabitants retire to the lands of a neighbouring prince; whence

if

if they return, it has only been in conſequence of the moſt ſolemn written promiſes, that all things ſhould be regulated according to ancient uſage.

Are theſe uſages ſo very little known then? No: but oppreſſion muſt be ſupported. Theſe great farmers, or directors, cannot obtain the preference over their opponents but by rich preſents; and knowing the price at which themſelves may be ſupplanted, every means with them is honeſt, by which they can ſuſtain their power, or reimburſe their expences. The ſavage, ſays Monteſquieu, fells the tree, that he may gather the fruit. It is inconteſtible, that within theſe thirty or forty years, the villages, in many diſtricts, have half of them diſappeared; which difference cannot, in reality, be imputed to the ravages of war: then, as now, the Indian armies were always in motion; but before that period the huſbandman could ſafely till his land, even in the ſight of the enemy.

Territorial

Territorial property is held ſacred among the Indians. It is under the ſanction of the laws, that individuals buy or ſell the land they acquire by inheritance or induſtry: the contract comes before the judge, is ſigned by him and witneſſes; and one of the moſt ordinary forms is, that *as long as the ſun and the moon ſhall enlighten the earth, ſo long the ſeller wills, that the land, for which he acknowledges he has received a juſt price, ſhall remain with the purchaſer and his deſcendants.* The queſtion, indeed, if properly inveſtigated, reſolves itſelf: we know, that moſt ſorts of rice, which is the common food of the Indians, will not grow but in lands properly diſpoſed to lie under water, for which reaſon it is often neceſſary to lower the ſurface: and what man would venture, at a great expence, to buy, grub, clear, and manure a field, if he had a tenant's right of enjoyment, of which he were liable daily to be deprived? I will not pretend to ſay what ſhall be hereafter, I only know, that abuſes multiply rapidly; that, nevertheleſs, the Gentoo country is ſtill the moſt happy; that the Mogul territories

ritories are ſufficiently oppreſſed; but that the Engliſh adminiſtration, above all others, has hitherto been a devouring fire.

Such ſort of details are here not very intereſting, except to a few; but under the preſent circumſtances, and for the honour of humanity, I dwell ſomething longer on theſe ſubjects, than I at firſt propoſed.

Whatever plan ſhall hereafter be adopted, peace or war, I will hazard one more general reflexion relative to the Europeans in India. Though ſmall bodies of diſciplined troops, taking advantage of the cowardice of the Aſiatics, or rather of their abſurd politics, have ſubjugated vaſt and populous regions; yet ſoon or late ſhall they not be expelled? Yes: when the patriotic chiefs ſhall have learnt to unite their different powers for the general good; when they ſhall take advantage of local ſituation and their ſuperior knowledge of the country; when they ſhall acquire effective virtue, fidelity in their promiſes, equity in their deciſions, and fortitude

tude in execution. Man, it is true, ſeems born for the yoke, and the neck of the ſouthern Aſiatic ſeems moſt pliant: the Arab and the Tartar have enſlaved him, and their right has been the right of conqueſt. To this unjuſt, this dreadful claim, the ſtill more reſtleſs European has added ſuperiority of talents: he muſt run his courſe, he muſt fulfil his deſtiny; but while he is impelling others to wretchedneſs, may he remember, he is himſelf a man. The applauſes of enlightened ages ſhall be denied to the warrior, who conquered none but feeble, defenceleſs, and divided enemies; but he ſhall be held truly great, who, equally reſpected and beloved by the vanquiſhed and the vanquiſhers, knew to preſerve and improve, while he governed his acquiſition.

N° VI.

(They ornament their Horſes with jewels and amulets, which laſt are to preſerve them from evil eyes, &c.)

The valuable amulets are moſtly formed of ſentences from the Koran, ſecretly written, folded, and inſtantly incloſed in a little bag by ſome holy perſon, who, at the ſame time, pronounces proper prayers, which, that they may be moſt excellent, are extracted from the above book. Some amulets are preſervatives againſt ſickneſs, others from the eye of the envious, and others are ſuppoſed to render their owner invulnerable. If, by chance, the poſſeſſor of theſe laſt be killed or wounded, it is evidently through want of faith, or as a chaſtiſement for ſome groſs and ſecret ſins. The eye of envy is had in ſingular dread all over Aſia, for which reaſon, a well-bred perſon, who is acquainted with their manners, never teſtifies, by an exclamation, or otherwiſe, any indiſcreet ſurprize at the firſt ſight of a beautiful child, or a fine Horſe;

Horſe; if he did, the ſimple Arab would not fail to place every accident, which, in the courſe of the year, might happen to them, to his account. Politeneſs and cuſtom require he ſhould ſay little more than *God is good, is powerful; this infant or this Horſe ſhall proſper.*

N° VII.

(This ſpecies, they ſay, deſcended originally from the ſtud of Solomon, &c.)

We learn, from the Bible, that, till the time of Solomon, the Jewiſh princes rode only on aſſes or mules, animals very proper to ride in the mountainous country they inhabited. It likewiſe teaches us, that under the ſplendid reign of this monarch, the Horſes brought to Paleſtine were bought by his orders in Egypt and Syria. But through all theſe countries, inſtead of real traditions, flattering tales, created by ignorance, have been adopted by the modern inhabitants. Thus, in contradiction to chronology and the moſt reſpectable ancient authors, every trace of grandeur

grandeur or public utility is indiſcriminately given to Alexander, Solomon, or ſome Jewiſh patriarch. Theſe good folks know a multitude of antique facts, with which their fathers were perfectly acquainted, while they are ignorant of the names of the heroes whoſe memories they violate. Europe alone has opened an aſylum to the manes of theſe great men.

But the thing, which, in this caſe, may well cauſe aſtoniſhment is, that European travellers, ſome of them exceedingly intelligent, have ſeemed credulous or ſyſtematic enough to qualify real tradition, and fatigue themſelves to diſcuſs, nay, even magiſterially to ſupport tales as improbable as the mythological deſcent of the Arabian Horſes. The fable tells us, Procruſtes was ſeized with a mad deſire of ſtretching or lopping the limbs of his gueſts, till they would exactly fit his bed. It is as ſenſeleſs a mania to run over the earth with little meaſures in our pockets, apply them in all caſes, and, willing or not, force them to ſquare with our ſtandard.

N° VIII.

(Not being able to find a caravan, becauſe of the Yeſidi, that inhabit the mountains of Senjaar, &c.)

In moſt parts of Aſia travellers, and eſpecially merchants, generally go in caravans. In Meſopotamia, where I then was, they fear not only vagabonds and robbers, ſuch as are every where found, but likewiſe the Arabs, Curdes, Yeſidi, and Turcomans. Theſe names preſent to the imagination an idea of profeſſional banditti, and yet the people are moſt of them charitable and humane. It has been related, in a preceding article, how much the Arabian women dared and condeſcended to do for me: I was a ſtranger, worſe than a heretic in their eyes, and in a ſituation to inſpire horror. Their compaſſion certainly did not originate in intereſt, etiquette, or oſtentation; young and old had no other guide but native ſenſibility.

Powerful

Powerful empires have often endeavoured to bring theſe Nomades under their ſubjection, but violence, intrigue, and treaſon, have been employed in vain. Often vanquiſhed, but never ſubjugated, they look upon themſelves as the true ſovereigns of the countries they inhabit. According to them, the Turks are uſurpers; and the merchants, who, with arms in their hands, endeavour to croſs their deſerts, without paying contribution, are unjuſt men, and puniſhable ſmugglers, who would defraud them of duties which are paid without difficulty all over the earth. Let us conſider this matter impartially.

Have not the well-armed Europeans exerciſed a right, for ſeveral ages, over their own and countries newly diſcovered? Wherefore then give odious names to the good Arabs, who, to right of poſſeſſion and preſcription immemorial over their deſerts, join that of force, which, in reality, ought to be reſpected.

When one of theſe hordes encounters a caravan, the latter ſeldom makes a ſerious defence; they ſoon come to a parley, the contribution demanded is generally moderate, and a ſingle traveller is exempted, as I have twice experienced. When each ſide have given their words, every thing paſſes with good faith. The chief of the caravan makes a ſmall preſent to the Scheik of the horde; and if he cannot pay in money the ſum ſtipulated for each kind of merchandize, he gives him notes payable to the bearer. From this moment theſe pretended banditti become very good ſort of people, who furniſh various refreſhments at a reaſonable price, and alſo ſuch eſcort as is neceſſary. Sometimes, however, they give no quarter to Turkiſh Baſhaws and their ſuite, and even to travellers; but the deſire of vengeance, or the neceſſity of repriſals, in ſuch caſes, urges them to the combat.

The Curdes are generally ſuppoſed to be leſs civilized than the other Arabs: I will relate a fact here, which may give a tolerable

tolerable clear idea of the rights of nations, as obſerved among theſe different Nomades.

In 1762, I arrived at Merdin, with a caravan of merchants, from Mouſoul. Having learnt, that a Curde Scheik had fixed his camp in the plains of Niſibin, our *Caravanbaſhi* ſent to demand a free paſſage, offering him a preſent of a piaſtre and half, *izelote*, (about three ſhillings and nine-pence) for each mule. The Curde demanded twice as much; and the ſum appearing unreaſonable to the merchants, they determined to aſk ſupport, for which they were to pay, from the Baſhaw of Diarbekir and the Muſſalem of Merdin.

Above two thouſand men were preſently ſent, to whom ſome of our own were added. My curioſity prompted me to be of the party; but as I had no great opinion of theſe mechanic-ill-armed recruits, marching without order or diſcipline, ſome on foot, ſome on horſeback, and others on mules, I deſired the commander of a ſmall

corps of about forty Dalybaſhi to permit me to join him. Theſe Dalybaſhi are European Turks and horſemen of acknowledged valour; the Baſhaws have them generally for their body guards.

The battle was ſoon over: at the ſight of the Curdes, who were ſcarcely three hundred men, armed with lances, our troops diſperſed and fled. The Dalybaſhi kept compact, and with high carabines covered the fugitives; many of whom, notwithſtanding, loſt their Horſes, arms, and turbans, and were beat on the back, as they ran, with the handle of the lance.

After this leſſon, our Caravanbaſhi ſent for terms of peace to the Scheik, and offered to pay the three piaſtres each mule, as demanded; but received for anſwer, he muſt now pay four, as an amend. Replies would have been uſeleſs; the terms were agreed to, on the morrow we received a convoy to eſcort us during four days journey; and we paſſed by their camp, where we were kindly received. This rencounter

counter may give an idea of the nature of the claims, and the laws obſerved among ſuch people.

The Yeſidi, before-mentioned, are Chaldean Nomades, chiefly inhabiting the ſkirts of the mountains of Senjaar. They form a Mahometan ſect ſo diſtant from orthodoxy, that their very name is ſynonymous to heretic. Their error lies in having adopted, or rather preſerved, the belief of two principles, which is a very ancient opinion in that part of Aſia. About three weeks after my fatiguing journey with the Tartars, to avoid falling into their hands, I, by a whimſical accident, had like to have been aſſaſſinated by the Curdes, becauſe they ſuppoſed me one of that ſect, which happened in the following manner:

When I departed from Diarbekir, I joined a ſmall body of Turkiſh merchants that were going to Aleppo; but learning, when we had croſſed the Euphrates, that the Turcomans, to revenge themſelves of

the government, were committing devaſtations we took the route to Antab. We were in ſight of that town, and paſſing quietly through a camp of the Curdes, who had ſtopped there to ſell their flocks, one of them obſerved I had a ſhield, a long beard, and that my hair was turned up and hid under my turban. The fairneſs of my complexion, though tanned, ſhewed I was no Bedoui, much leſs a Turk, for they never carry ſhields, and have their heads ſhaved; I was therefore a Yeſidi. Theſe laſt had lately carried off ſome of their cattle, and killed their people, and they concluded immediately I was a ſpy, ſent to obſerve their force.

This news flew from mouth to mouth in an idiom peculiar to themſelves, and I was inſtantly attacked on all ſides. My firſt attempt was to ſpur my Horſe, but I prudently ſtopped, after receiving two or three violent blows with clubs, which I had the good fortune to ward with my ſhield: but it was over in a moment; my companions inſtantly underſtood the miſ-

take, and ran to ſave me, crying, and ſwearing by their beard, the name of God, and of the prophet, I was an European.

I was then conducted to the tent of the Scheik, who explained the cauſe of the miſtake, made many kind excuſes, and deſired me, in token of friendſhip, to take a diſh of coffee with him. This taught me, that in adopting the manners of ſtrangers, it is neceſſary to be attentive to things ſeemingly indifferent.

The Aſiatics are moſt of them exceedingly vindictive: if incapable of ſatiating their revenge on the guilty, they will exerciſe it on whatever belongs to him, and every means, even the moſt baſe, are alike welcome. A little before my firſt voyage in India, the captain of a French merchant ſhip at Moka had his head ſtruck off, as he was ſitting at his door, by a Bedoui Arab, who pretended, that his brother, having been killed at the bombardment of that place, it was undoubtedly by ſome of his race. We know it is not long ſince the

Turks, though more civilized, affected to conſider all Europeans as appertaining to one family, which they comprized under the collective name of Frankis: whence the conſuls and merchants have been a thouſand times obliged to keep themſelves ſhut up, and become anſwerable for the miſconduct of an adventurer, the enterprizes of privateers, or the too fiery zeal of miſſionaries.

Lately, indeed, theſe people have began to acquire ideas of moderation on many ſubjects; but as to the ſpirit of vengeance, it is always, among the Curdes, equally active. I was a witneſs, in 1762, of one of their atrocious acts, which had been preparing for eight years: one of the victims was mudered at my ſide; I expreſſed my abhorrence of the deed, and they aſſured me it was their cuſtom.

I mentioned the miſſionaries above; I ſhall add, that though I have no reaſon but to ſpeak in praiſe of the benevolence of thoſe I met in the Levant, yet truth requires

quires I ſhould ſay, that, humanly ſpeaking, theſe pious men, who are ſpread through thoſe countries, have hitherto been the cauſe of much unhappineſs to the reſident Chriſtians, and exceedingly prejudicial to the intereſts of the French nation.

The Mahometans are known to be generally inconvertible; beſides, that all pious temptations, with reſpect to them, are totally forbidden, as they might have the moſt tragical effects. Thus the only object of their miſſion, is to reconcile to the Catholic faith Greeks, Armenians, and other Chriſtian ſects.

It is not neceſſary here to enquire, whether the account of converts is or is not exaggerated; it is evidently an unavoidable ſource of enmity, among the eccleſiaſtics of the ſects, tolerated in the Ottoman empire, becauſe they are ſtrictly obliged to ſubſiſt on the free gifts of their diſciples. The Turks trouble themſelves little concerning the different opinions of their Chriſtian

tian ſubjects. They are ſatisfied with deſpiſing and making them pay the *carache*; but they neglect no opportunity of profiting by their quarrels, and ruining the diſputants by oppreſſive levies.

Not only our own, but the miſſionaries of Spain and Italy, are under the protection of France, in which cauſe her ambaſſadors have a thouſand and a thouſand times been obliged to exert all their influence, and even to expoſe their dignity. Hence it follows, that the brokers, interpreters, and merchants, Greeks, Armenians, and others, ſwear a moſt cordial, profound, and fanatic hatred to the French. Anciently the flag of France alone was ſeen in the Levant, but the nonconformiſts have ſeized, with avidity, every opportunity of cruelly wounding her commerce, her ancient prerogatives and ſtipulations, and to counteract all her political views.

N° IX.

(I and my domeſtic joined company with two Tartars, couriers from the Baſhaws of Bagdad, &c.)

The Turkiſh government ſends its expreſſes by Tartars, or people who bear that name. The poſt-houſes are called mintzil; but as they furniſh Horſes only in conſequence of orders from their ſuperiors, and without reſtriction, they are generally very ill provided. The couriers, in moſt parts, ride the ſame Horſe all day, and, ſometimes, when they croſs uninhabited countries, are obliged to retain them two or three days.

The Perſians uſe both horſe and foot couriers, called *Chatirs*, which laſt will go five-and-twenty or thirty leagues a day: they likewiſe, as well as the Arabs, employ dromedaries, the name of which, in theſe languages, ſignifies ſwiftneſs. As to the pigeon meſſengers, ſo well known in ancient and modern accounts, they are ſtill uſed

uſed by ſome traders between Bagdad and Baſſora: but this expedient, though it might every where ſucceed, is not very common.

In India, too, horſe, foot, and dromedary couriers are employed: but in many provinces the government has a more expeditious and eaſy method, eſpecially in countries that are mountainous and difficult of acceſs: five or ſix footmen are eſtabliſhed at fixed poſts, three or four leagues diſtant from each other. Theſe couriers, called *Tapals* in Talinga and Tamoul, travel always two together, to prevent accidents. When they arrive at the next poſt, they give or throw their packets to two other meſſengers, who depart inſtantly. Theſe people are choſen ſtrong, well formed, light, and kept in exerciſe, are always held ready to depart, and are not detained by calling at public houſes to drink; they are almoſt naked, and carry nothing but their diſpatches, which are not heavy, except their ſabre in a belt, and a ſtaff, on the top of which are iron rings, that by their clinking

ing frighten away the ſerpents. Their relays enable them to run day and night; and as they take the ſhorteſt route, it is very poſſible to communicate intelligence at leaſt as ſoon as by our European expreſſes. When they have delivered their packets, they return immediately to their ſtation, where, ſome ſay, they recruit themſelves, by rubbing the ſoles of their feet with butter, which expedient the Perſian and Arabian meſſengers alſo uſe. The Engliſh have eſtabliſhed theſe *Tapals* in many of their Indian poſſeſſions.

In ancient times other means appear to have been practiſed in Aſia, to convey diſtant and important intelligence. The following is what an old author has ſaid upon this ſubject: *They uſed to form and to repreſent phraſes by ſignals.* Theſe few words clearly indicate, at leaſt in my opinion, that theſe ſignals were alphabetic and hieroglyphic: the latter are ſtill uſed in ſome parts of High Aſia, like as in Europe they are employed at ſea.

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The ſignals, which I call hieroglyphic, would repreſent a certain number of phraſes with the greateſt eaſe and expedition: thus let it be required to communicate the following order to a ſquadron: *The enemy is in ſight, a general chace*; or the following to a beſieged garriſon: *Before break of day we will attack the lines—do you make a ſally.* In the firſt of theſe examples are thirty letters, and in the other fifty-one; but which a ſingle ſignal might tranſmit from one veſſel, or from one high place to another. If particular orders or advice, prolix or unforeſeen, be neceſſary, it is then evident, ſuch means are inſufficient.

It ſhould ſeem, that the great facility of theſe hieroglyphic ſignals, with other concurring circumſtances, have inſenſibly made them forget the formation of thoſe by phraſes, of which ignorance has at length totally loſt ſight; though, in certain caſes, no invention can be found as a ſubſtitute. I ſhall inſert what I imagine to have been

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the method, and make the application to our alphabet.

Let us ſuppoſe maſts or poles erected at proper diſtances, juſt within ſight, and, as far as poſſible, in a direct line, upon high and diſtinguiſhable places, at the foot of which centinels reſide in barracks, who might likewiſe be very uſeful to the public ſecurity. Let each of theſe eſtabliſhments contain at leaſt twenty-ſeven flags, ſquared and fixed, ſo as not to be diſplaced by the wind; let their form and colour be all different, and, according to a ſecret agreement, let each repreſent a letter of the alphabet, except the twenty-ſeventh, which ſhould be the ſignal of attention or command.

Now let us ſuppoſe the ancient Aſiatics at Verſailles, and in their conciſe and expreſſive manner, deſirous of remitting orders to Breſt, or Straſbourg, beginning with the following words: *The king commands that, &c.*

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Their firſt buſineſs would be to hoiſt the ſignal of attention, the centinels, from poſt to poſt, would immmediately do the ſame, which would be left floating ſome minutes, to obtain a certainty of being obſerved, and of their being all prepared to tranſmit their orders. Then lowering this flag, they would hoiſt that which repreſents the letter T, which would quickly be replaced with the letter H, then E, &c. &c. till the whole intelligence was communicated. They might alſo have a flag to indicate an error, another for a pauſe, and others to anſwer all neceſſary purpoſes whatſoever.

By theſe means it is obvious, that different armies or detachments might correſpond with each other, or with a beſieged town, as might a ſquadron of ſhips with their admiral.

I ſhall further obſerve, that perſons of confidence, placed to receive and tranſmit intelligence, ſhould alone comprehend the meaning of the ſignals; the ſubalterns ſhould

ſhould repeat them without being able to divine their ſenſe. To obviate all accidents, nothing could be eaſier, than to change the characters from time to time. Thus a blue flag, triangular, long, or ſquare, which might be A to-day, ſhould be V to-morrow.

Night ſignals, though apparently more difficult, might be found equally ſimple: for example, after fires at the different poſts had communicated the ſignal of attention, alphabetic lamps of various forms and colours, hung in curved, ſquare, triangular, &c. frames, might ſupply the place of flags, and the ſame proceſs followed as by day. With reſpect to time, a minute, I ſuppoſe, in each caſe, would be ſufficient to raiſe and lower a character.

N° X.

(Theſe animals, if kindly educated, preſerve the phyſical ſenſibility of their original inſtinct.)

It is in a ſtate of liberty, or gentle domeſticity, that animals acquire the characteriſtic energy or aptitude of which they are capable. It ſeems ſuperfluous, to attempt to ſupport this propoſition by arguments; I think it neceſſary, however, to notice a trait of inſtinct, which determines Horſes as well as camels, mules, aſſes, &c. to act as if they knew the phyſical tendency of certain cauſes capable of effecting their deſtruction.

In Arabia, Perſia, and Chaldea, it is not rare, in time of great heats, to meet with ſiphons, or columns of air, that are full of mortal vapours, and which traverſe a conſiderable extent of country. When they approach, all animals, if they can, remove a little out of the way; if not, they

they turn their faces with the wind, and fix their noſtrils in the earth. Travellers, that cannot avoid them, immediately wrap their heads in their mantles. Thus, what we call inſtinct, has taught, with the ſame certainty as obſervation and reflexion, the precautions neceſſary to guard againſt a current of air, which is only dangerous, when, by way of reſpiration, it inſinuates thoſe noxious particles into the lungs, with which it is ſaturated, or rather of which it is the vehicle.

Theſe ſiphons are called *Samiel*, in Arabia; and *Badſamoum*, in Perſia; that is to ſay, wind poiſon. Some enlightened travellers have ſeriouſly written, that every individual, who falls a victim to this infection, is immediately reduced to aſhes, though apparently only aſleep; and that when taken hold of to be awoke by paſſengers, the limbs part from the body, and remain in the hand. Such travellers would evidently not have taken theſe tales on hearſay, if they had paid a proper attention to other facts, which they likewiſe

either did or ought to have heard. Daily experience proves, that animals, by turning themſelves, and preſſing their noſtrils to the earth, as has been ſaid, and men, by covering their heads in their mantles, have nothing to fear from theſe meteors. This demonſtrates the impoſſibility, that a poiſon, which can only penetrate the moſt delicate parts of the brain or lungs, ſhould calcine the ſkin, fleſh, nerves, and bones. I acknowledge theſe accounts are had from the Arabs themſelves, but their pictureſque and extravagant expreſſions are a kind of imaginary coin, to know the true value of which requires ſome practice.

I have twice had an opportunity of conſidering the effect of theſe ſiphons with ſome attention. I ſhall relate ſimply what I have ſeen in the caſe of a merchant and two travellers, who were ſtruck during their ſleep, and died on the ſpot. I ran to ſee if it were poſſible to afford them any ſuccour, but they were already dead, the victims of an interior ſuffocating fire. There were apparent ſigns of the diſſolu-

tion of their fluids; a kind of ſerous matter iſſued from the noſtrils, mouth, and ears, and in ſomething more than an hour the whole body was in the ſame ſtate. However, as according to their cuſtom, they were diligent to pay them the laſt duties of humanity, I cannot affirm, that the putrefaction was more or leſs rapid than uſual in that country. As to the meteor itſelf, it may be examined with impunity, at the diſtance of three or four fathoms; and the country people only are afraid of being ſurprized by it when they ſleep: neither are ſuch accidents very common, for theſe ſiphons are only ſeen during two or three months of the year; and, as their approach is felt, the camp-guards and the people awake, are always very careful to rouſe thoſe who ſleep, who alſo have a general habit of covering their faces with their mantles.

The ſiphons have a double motion, one a ſtrong rotation within themſelves, the other a progreſſive movement, more or leſs accelerated, according to the force of the

upper winds by which they are carried, for their head is in the clouds; and thence they may be ſeen to receive both their impulſe and firſt exiſtence. I have obſerved, by the motion of the clouds, that when two violent currents of wind meet, are ſuſtained, and agitate the atmoſphere to a conſiderable height, we have ſcarcely on earth felt a breath of air. Thus theſe currents meeting, and acting in a contrary direction, form a whirlwind, which takes a medium courſe; that is to ſay, if the currents happen, one to come from the north, and the other from the ſouth, the ſiphon will be carried either eaſt or weſt; I mean nearly, for its progreſſive motion is often irregular and diſturbed, and not in a direct line; and this ſeems to be the reſult of the aſcendency, which, by a ſudden guſt, one wind may obtain over another.

Theſe dangerous air columns only occaſionally incloſe mortality in their boſoms; thoſe that I have ſeen appeared to come from the chain of mountains, which is continued through Diarbekir, Curdiſta-

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and the adjacent countries. It is probable, that they detach, collect, and carry off bituminous, ſulphureous, vitriolic, and arſenical vapours. I cannot, from experiments, aſſert this, but I know, that theſe ſubſtances are found in various cantons among thoſe mountains, and that they conſtitute a branch of commerce; that likewiſe there are various rivulets of a limpid water, that riſe in the ſame places, which are ſtyptic, acrimonious, and intolerably bitter.

Two other remarks concur to throw farther light on this matter, and indicate the qualities of the vapours with which theſe ſiphons are charged. It is obſerved, that thoſe which are formed and directed in their courſe, by winds blowing from oppoſite points in traverſing the deſerts, carry off ſaline and ſulphureous particles, which are dangerous only to the ſight; and if they have occaſionally been mortal to perſons of delicate conſtitutions, it was only by ſuffocation.

Again, the natives have found, that when the moſt dangerous ſiphons have, for any length of time, followed the track of a river or a lake, and eſpecially if they have been carried out to ſea, they are preſently deprived of their poiſonous qualities, which are attracted and abſorbed by the water. At certain ſeaſons of the year, ſiphons are often ſeen upon the gulph of Perſia; the proximity of the ſhores permit the natives to obſerve, that thoſe formed upon the gulph itſelf, by the oppoſite currents of air that come from the mountains of Perſia and Arabia, are filled with water only; but that, on the contrary, thoſe which ſtill remain near land incloſe, in part, duſt and ſmall leaves, which indicate their origin to have been on the earth. But ſince theſe, as they proceed farther to ſea, acquire a greater quantity of watery particles, I have no doubt, but in following the courſe of the gulph, they become totally acqueous.

From the foregoing obſervations I conclude, that theſe different whirlwinds, as well

well as thoſe ſeen in Europe, are, in their own diſtinct and proper cauſe and formation, every where ſtrictly the ſame. There are columns of water found at ſea, which, by the enormity of their maſſes, are dangerous to navigation; on ſhore, the whirlwind envelops duſt and leaves, and, in its progreſs, tears trees up by the roots, and overthrows houſes; and thoſe which are called ſamielli, or poiſonous winds, appear to merit this name only in conſequence of becoming the vehicles of deſtructive vapours.

N° XI.

(If then, a method could be found, which ſhould ſecure the benefits of caſtration without its bad conſequences, would it not be uſeful? &c.)

Caſtration deprives the Horſe of a great part of his vigour, courage, and pride; though it muſt be allowed, that in regiments of cavalry, manœuvered according to the principles of European tactics, it would be next to impoſſible to avoid the practice

practice, with Horſes fed and taught by our grooms. Hence I conclude, it will be exceedingly uſeful to endeavour at explaining the receipt employed by certain Indian penitents, who, though perfectly formed, are incapable of generation, and do not even exhibit the leaſt exterior tokens of virility.

There are various kinds of wandering Fakirs found in the interior parts of the peninſula. Some of theſe are naked, robuſt, and active; they have no equipage, but a little veſſel, the ſkin of a beaſt and a weapon, ſuch as a club, lance, pitchfork, or horn of an animal.

Moſt of theſe are impudent cheats, very able to force the charity of their diſciples, if ſuperſtition did not uſually prevent their neceſſities. The apparition of ſuch a fellow aſtoniſhes a ſtranger at firſt, but it ſoon becomes ſo familiar, as ſcarcely to attract his attention; while, to himſelf or the natives, it does not occaſion the leaſt embarraſſment. A perſon, ſays Montaigne, was

was conſidering a beggar with aſtoniſhment, who, inſenſible to ſhame and the inclemency of the ſeaſon, was walking almoſt naked; and teſtifying his ſurprize, the beggar replied, "You keep your face unco-"vered, but I am all face."

Theſe religious vagabonds are not often met out of the Gentoo provinces. When they are obliged to paſs through Mahometan or European towns (which laſt they are moſt careful to avoid) they tie a piece of cloth round their waiſts.

In 1766, I ſaw one of them, thus decently covered, in a village half a league from Pondicherry, where he did not remain quite a day. He was a man of a tolerably good mien, and in expiation of the ſins of the people, wore a kind of wooden ſocks, through which ſmall iron ſpikes were driven, and a girdle garniſhed after the ſame faſhion. Two of his diſciples followed, always ready to engrave his doctrines on the leaves of the latan-tree; while he, with a modeſt but firm tone, adviſed

viſed the people, who ſurrounded him at a reſpectful diſtance, to place their money in his hands, at the intereſt of a hundred for one, payable in another world. Theſe bargains were tranſacted with the utmoſt formality: when any one came forward to give him a roupee, he demanded the name and ſurname of the creditor; then turning to one of his ſcribes, ordered him to write down, "That Mr. Such-a-one, the ſon "of Mr. Such-a-one, had a right, here-"after, to demand a hundred roupees of "intereſt."

This holy gentleman was at all this pains, as he ſaid, to fulfil the vow of one of his companions, who was known by the miracles he had wrought in the north, where he propoſed to build a temple with the money thus collected. One of the Indians, who, in conſequence of his intercourſe with Europeans, was ſomething ſhort of faith, remarked, that in the northern provinces the other was probably telling the people this fine temple was to be built in the ſouth. Many of theſe

pious

pious perſons pretend to recover loſt or ſtolen goods, lay wicked ſpirits, predict future events, and actually ſerve as ſpies.

Some among this kind of monks are diſciples peculiarly attached to the perſons of the famous penitents, *avadoutes*; they are called, among each other, *Bairakuis*, which nearly anſwers to the word fellows, and are in general very good people. The greateſt part of both orders, during their infancy, are confined to a regimen, which confirms them in a ſtate of abſolute carnal debility.

The real penitent *chenaſſeis*, or *tgoguis avadoutes*, are ſuperior enthuſiaſts, who, to pleaſe the Author of all good, voluntarily ſubmit to habitual puniſhments almoſt incredible. According to them, the union of the ſexes, though right in the general order of nature, is only analogous to human weakneſs. To abandon family, friends, and property, preſerve celibacy, and ſubſiſt on alms in an obſcure corner, where they may employ themſelves wholly in contemplation; ſuch is the ſecret of arriving

arriving at a happy ſtate of perfection, which, by a myſtical annihilation, conducts to true beatitude: and it is to accompliſh this, to free themſelves from the iterations of nature, which may render youth, in particular, mutinous and indiſcreet, that they anciently ſought and diſcovered the remedy of which I am going to ſpeak.

At ſix or ſeven years of age, the children deſtined to be penitents eat daily a ſmall quantity of the crude and tender leaves of the tree called *mairkouſie*. The doſe at the beginning is about the ſize of a filbert, but it is occaſionally augmented, and continued till they are about five-and-twenty, when it is as large as a duck egg. During all this time they are ſubject to no other regimen, except a light purge once in ſix months, with *kadoukaie*, or the black mirobolan.

Evogrius, an eccleſiaſtical hiſtorian of the ſixth century, has informed us, that ſome of the fanatic monks of Paleſtine went thus naked about the countries, and through

through the towns, without ever diſcovering any ſymptoms of virility. How far their remedy might be depended upon, I will not pretend to ſay, but I may venture to affirm, that there is no impoſition concerning the efficacy of the Indian cuſtom. The perſon of whom I procured it was no abſurd enthuſiaſt; and as I had an opportunity of doing him a favour, he returned it by ſatisfying my curioſity. There is another advantage which renders this ſpecific more intereſting; this is, that inſtead of diminiſhing the powers, or injuring the form of a well-conſtructed body, it, on the contrary, confirms and eſtabliſhes the health. But it is only by beginning very young, that ſuch a regimen can be innocent and effective; it would be deſtruction to a man grown.

Such is the trial to which, had opportunity ſerved, I deſired to ſubmit two or three colts, by beginning two months after they had left the mare, and continuing to their ſixth or ſeventh year. It was my wiſh alſo to prove, if the ſalts and ſpirits extracted

extracted from the leaves of this tree would have retained the like virtues, that they might have been ſent to Europe, if the tree itſelf could not have been naturalized. Thus I amuſed myſelf, by meditating in ſilence on the means of rendering the ancient diſcoveries of fanaticiſm uſeful to humanity.

Of the ORANG OUTANG (*a*).

THE Orang Outang, according to the opinion of the Indians, is a wild man of the ſame genus as other men, though conſtituting a very diſtinct ſpecies. From the earlieſt ages, the Aſiatics have had opportunities of ſtudying theſe ſingular beings; perhaps they have had bad ſucceſs: but we muſt acknowledge, the European opinion is not very deciſive, when it claſſes them with Monkies, from having ſeen only a very ſmall number, ſingle, young, or, in a ſtate of ſlavery. While I endeavour to afford information on this ſubject, I ſhall chiefly confine myſelf, without adopting any ſyſtem, to a relation of the

(*a*) The Orang Outang, or Man of the Woods, is called *Hademgengueli*, in Perſian; *Senpoulen*, in Tamoul; *Oullouk*, in Indoſtan; and *Orang Outang*, in Malaye. My obſervations in this article only relate to him of about five feet high. I have heard, though very confuſedly, of a ſmall race; if it exiſts there are pigmies of this ſpecies.

facts I collected in the iſland of Sumatra, whither I was ſent in 1767.

It appears, that the Orang Outang is now only to be found in ſome parts of Africa, and the large iſlands to the eaſt of India. From the enquiries I made, I may venture to ſay, that he is no longer to be ſeen in the peninſula on this ſide of the Ganges; and, likewiſe, that he is become very rare in the countries where he ſtill propagates. Has this race then been confounded with others, deſtroyed by them, or devoured by wild beaſts? Circumſtances gave me an opportunity of obſerving one of theſe ambiguous beings that had been lately caught; and the obſervation I made on his proportions, and phyſical and moral habitudes, will, I have no doubt, be willingly received. I learnt alſo ſome particulars from the anſwers which others, at that time, made to my queſtions.

The Man of the Woods was four feet eight or ten inches high (French); a yellowiſh tint prevailed in his eyes, which were black,

black, ſmall, and confined; and, though ſomewhat haggard, indicated inquietude, embarraſſment, and chagrine, rather than ferocity; his mouth was very large, the bones of the noſe not exceedingly prominent, and thoſe of the cheeks, on the contrary, near the temples, very projecting; the reſemblance and conformation of the bones of the head, altogether, were little different from the ſame parts in many Tartars and Negroes: though he did not appear very old, his face was a little wrinkled; his fleſh-colour was a brown, or tawny white; his head of hair, ſome inches only in length, was of a dark brown, as well as the hair on the other parts of his body, and which, beſides, was thicker on his back than in front; he had very little beard; his breaſt was tolerably broad, his buttocks not very fleſhy, his thighs ſhort, and his legs bowed. Theſe laſt defects, in proportion, when compared to ours, are, in part, found amongſt various people, and ſeem to reſult from their manner of living, from crouching on their hams, and from being carried in their infancy on the

backs or hips of their mothers. His great toes, though not ſo much ſeparated from his other toes as thoſe of monkies, were enough ſo, to give him great facility at griping or ſeizing. This alſo is either one of the vices, or an advantage in the conformation common to many men of theſe countries, who climb a tree or a rope preciſely after the ſame manner.

I have never had an opportunity of ſeeing the Orang Outang, except crouching or ſtanding; but though, as I was informed, he walks habitually upright, he takes advantage, in his ſtate of liberty, of hands and feet, when he wants to run or leap a ditch. It may be this kind of exerciſe, perhaps, which contributes to keep the arms ſo very long, for the ends of his fingers reach almoſt to his knees. His genital parts were tolerably well proportioned; his penis, in a quieſcent ſtate, about five inches long, appeared to be that of a man, without a viſible prepuce. There are men in all countries, uncircumciſed, who have no apparent prepuce; and,

under

under certain circumſtances, theſe non-conformities may become proper to a ſeparate and diſtinct race. Travellers have pretended, that without circumciſion moſt of the Arabians would be incapable of generation. Such perſons were, no doubt, deſirous of aſſigning a natural cauſe for ſo ſingular a cuſtom; and men are apt, when they have invented and eſtabliſhed a ſyſtem, to turn their eyes involuntarily from ten facts againſt, to fix them upon one in favour of their hypotheſis. I may have occaſion hereafter, in another work, to point out the motives of circumciſion among theſe people, as well as of the extirpation of the nymphæ, and afterwards of the clitoris of the women. However, the leſs or greater extenſion of the membranes or teguments of ſuch parts appears to be indifferent to the claſſification of the ſpecies.

I have never ſeen the female Orang Outang, but was informed their breaſts were ſomewhat flat; that their ſexual parts, reſembling thoſe of women, were ſubject too to the like menſtrual flux. The term

of their geſtation is ſuppoſed to be about ſeven months; which calculation has probably been made from ſuch as have been taken pregnant, for they do not propagate in a ſtate of ſervitude.

As to the formation of the ſounds by which they made themſelves underſtood, I confeſs I could not obtain any thing like a preciſe idea. The individual I obſerved, occaſionally gave a deep and prolonged ſigh; and, at other times, a kind of internal cry was heard; but this was only when he was teized or ill-treated. The modulations of his voice ſeemed chiefly to expreſs impatience, laſſitude, or grief.

They are ſaid to have two modes of copulation, one like quadrupeds, and the other like the natives; that is to ſay, crouching on their hams; a poſition in which both the Indian and the Orang Outang habitually reſt. They wander in the woods, or upon mountains of the moſt difficult acceſs, where they live in ſmall ſocieties, and take every precaution for their ſubſiſtence

or

or defence, that can be expected from men abſolutely ſavage. Of this I cannot doubt, after what I have myſelf ſeen of the polity obſerved among monkies. In a word, the Malayes, like the other Indians, rank the Orang Outang among the laſt claſs of the human ſpecies, and pretend, that, in a ſtate of liberty, they freely propagate with ours, and add, that this mixture is ſtill fruitful.

I confeſs I find nothing improbable in this ſelection of hearſays, not even in the opinion, which, founded upon certain characteriſtic reſemblances of conſanguinity, perceives the laſt order of the human ſpecies in theſe, at leaſt doubtful, beings: and, in fact, what to this day is the Laplander, the ſavage of ſome new-diſcovered countries, or even the negro, the ancient inhabitant of interior Africa? They do, at preſent, what they always have done, vegetate. Thus may we not ſuppoſe, a race, though more or leſs hairy, which difference is purely accidental, a little more groſsly organized? His faculties muſt, conſequently, become ſomething leſs ac-

tive. I pretend not to determine; but if unforeſeen and compulſive accidents had not hindered me from purchaſing the ſubject I have mentioned, perhaps, by granting him the appearance of liberty and ſociety, and treating him with gentleneſs and prevention, I might poſſibly have acquired ſome facts concerning the nature and degree of perfection to which the race might be brought (*b*).

(*b*) Having been informed, that a Malaye lord, with whom I had ſome acquaintance, had been ſome little time in poſſeſſion of this Orang Outang, I went to ſee him under another pretext. I was careful not to mention my deſign to any of our own officers, becauſe, it was my practice to collect in ſilence the materials I one day intended to employ, and becauſe our European air, of eager admiration, is apt to make the Aſiatics cautious, who are always ſuſpicious with reſpect to us, and to make objects ſerious and important, which otherwiſe would not have drawn any particular attention; in which caſe they never fail to demand an exorbitant price. I thought myſelf certain of obtaining the Orang Outang for a moderate preſent, when we were attacked by the banditti, of which I have before ſpoken, and which put an end to my reſearches on this curious object. I afterwards learnt he died ſoon after my departure.

I cannot,

I cannot, however, accede to the opinion of ſome travellers, who imagined they perceived in the Orang Outang certain impreſſions and cuſtoms, which, from motives of convèniency, utility, and imitation, have, from time immemorial, been adopted by poliſhed nations. They have ſeemed ſurprized too at certain acts, which, according to them, afford every appearance of a modeſt and ſhy baſhfulneſs among the females. Is it aſtoniſhing, that ſuch habits have been obſerved in a ſtate of ſervitude? It only proves they are factitious, and the effect of education. They have always lived abſolutely naked; hence all theſe conjectures concerning ſhame or pudency, cannot have any real foundation (*c*).

The Orang Outang poſſeſſes a ſavage fierceneſs, but he does not appear to be wicked, and ſeems quickly to underſtand his maſter's commands; but diſdaining to propagate in ſlavery, it is acknowledged his character cannot really ſubmit to that ſtate. He continually cheriſhes a ſtrong uneaſi-

(*c*) See Remarks.

neſs

neſs and profound melancholy, which bring on a kind of conſumption or maraſmades, which ſoon terminates his days. The Indians told me this, and I found the fact confirmed, by the example of the individual of which I have ſpoken.

REMARKS.

(All theſe conjectures, concerning ſhame or pudency, cannot have any real foundation.)

How can it ſeriouſly be preſumable, that the female Orang Outang exhibits ſpontaneous acts of inſtinctive or reflective modeſty, when even, among the human ſpecies, united in ſociety, pudency ſeems to be chiefly the effect of habit, which originated in motives of utility, civil or religious neceſſity, and imitation? Moſt nations have many prejudices and cuſtoms exceedingly oppoſite; but it is in their manners that the greateſt differences and ſhades, diverſely contraſted and combined, may be obſerved.

obſerved. Thus the ideas which the Europeans, in particular, annex to the exerciſe of virtues purely moral, are totally unknown in many vaſt countries of the univerſe.

It has been remarked in a preceding article, how the religious Indians ſhew their ſovereign contempt for all human ſuperfluities, and walk through towns and villages entirely naked; and their nudity, inſtead of being ſcandalous in the eyes of a people who have been anciently poliſhed, is, on the contrary, an object of public edification. But theſe cuſtoms have ſprung up under the veil of ſuperſtition; let us confine ourſelves to a tranſient view of the daughters and wives of men, among whom a refined education has produced little of that ſoft ſenſation which we call pudency.

Such are the women of the Bedoui Arabs, who, as before obſerved, are aſſuredly more effectually modeſt and virtuous, than thoſe who breathe the air of a ſeraglio. Such are the young Indian girls,

who inhabit thoſe cantons, where ancient cuſtoms have been the leaſt altered. Both theſe are often ſeen naked, and come, go, and perform all their actions without concern, and without effrontery.

As to thoſe people, really ſavage, who wander toward the poles, in various parts of Africa, America, and the iſlands to the eaſt of India, if they ſometimes appear to regard decency in dreſs, it is occaſioned by cold, vanity, or ſuch like motives: but moſt of them are ſatisfied with tying a piece of ſkin, or fibrous bark, round their bodies, the form of which declares their only end to be that of preſerving theſe delicate parts from the firſt ſhock of accidental contact with other bodies. In fact, if we take away religious precepts and motives, how ſhould unenlightened ſavage innocence, not ſubjected by political reaſons, bluſh at its nakedneſs? Separate all ſuch cauſes, and how ſhould it fear evil, from yielding to the ſoft and ingenuous impulſe of nature? When ſuch gentle ſenſations and a prophetic voluptuouſneſs invite to pleaſure, the

the approach perhaps, and perhaps the hope of enjoyment ſo vaunted, may diſtract the imagination: the pulſe is quickened, the heart palpitates, hopes, and trembles; but anxiety, fear, and timidity, are not pudency and ſhame.

This ſlight retroſpect, apparently, determines the queſtion. A traveller is an hiſtorian, who ought to endeavour to relate facts in all their native ſimplicity; but civilized man, born and bred under certain circumſtances, frequently judges from foregone concluſions.

Of the THEVANGUA, or TATONNEUR (*a*).

THE Thevangua lives retired among the rocks and woods of the moſt ſolitary and ſouthern parts of India, and in the iſland of Ceylon. Notwithſtanding ſome ſimilarity of organization, he neither appertains to the monkey nor makis ſpecies. This race is pure, ſeparate, and diſtinct, as well in conformation as in faculties and manners; and as he is little known, I ſhall give ſome deſcription of his form,

(*a*) The animal I deſcribe by the name of Tatonneur (creeper) on account of his mode of walking, is well characterized in India by the Tamoul word *Thevangua*. He is called *Tongre* likewiſe; that is to ſay, the ſleeper. This is the animal which M. de Buffon has called Loris (after the article Makis) which name was given it by the Dutch, who ſaw it in the iſland of Ceylon. I preſume, that at a diſtance they imagined they diſcovered a reſemblance between the cry of this animal and that of a parrot, really called Loris, which is found in the iſles to the eaſt of India. Such reſemblances naturally occaſion miſunderſtandings.

and

and particularly of his characteriſtic habits.

The Thevangua is quadrumane, and would be well deſcribed by the name of the *Pigmy Cynocephalus Nightwalker*. In 1755, one of thoſe Indian pioneers, who always wander with their families, ſold me one. He was not quite a foot high when erect, though I have heard they are ſometimes a little taller: mine was quite formed, and, during a year that I kept him, I could not find that he had increaſed in height. His ears and the back part of his head reſembled thoſe of the monkey, but his front was proportionably large and more flattened; his noſe, as ſlender and more ſhort than that of the pole-cat, projected juſt below the eyes, ſomething like the muzzle of a ſmall Spaniſh dog; his mouth, exceedingly wide and well garniſhed, was armed with four long and pointed canine teeth; his eyes large, and even with the face, the iris apparently of a brown-grey, mixed with a tint of yellow; his neck ſhort, his body very long, and his ſize, above his hips, at leaſt three inches

inches in circumference. I had him caſtrated, and his teſticles, though proportionably very large, were abſolutely ſhut up in the belly; his penis was well detached from his body, and covered with a prepuce.

Many other parts, likewiſe, of theſe ſingular animals, appear to be formed in miniature on the model of man. Thus they have no tail, their buttocks are fleſhy, and without calloſities; their breaſt large, their hands and arms well turned, and ſo are their legs, except that their great toes are too much ſeparated like thoſe of the monkey (*b*); the hair of their head and back is of

(*b*) The figure of the Thevangua, or Loris, in M. de Buffon, is very correct, except that the bones, and eſpecially the articulations of the hands and feet, do not appear ſo prominent in the living animal. But ſuch little irregularities are to be found in the features of every ſubject, as ſoon as the fleſh and muſcles become dry, and are deprived of that roundneſs which gives beauty and proportion.

M. de Buffon, in the ſhort deſcription he has given of this animal, mentions a remarkable circumſtance, and perhaps unique, which is, " that the female urines

" through

of a dirty grey, a little inclinable to the fawn; but on the fore-part of their body it is much leſs deep and thick, and leaves the fleſh viſible, which is of a ſoft, fair, and animated colour.

The Thevangua uſually goes on all fours, but with a kind of conſtraint, inſomuch, that when he wiſhes to make haſte,

" through the clitoris, which has a paſſage like the " penis of the male, and theſe two parts have a perfect " reſemblance both in length and thickneſs."

Having never heard of this ſingularity in India, I confeſs I made no enquiries on the ſubject; and if the remark has been tranſmitted to Europe, by an exact obſerver, I am wrong to doubt the fact. I will relate, however, what has ſtruck me on this matter, with reſpect to wild ſhe apes: many of theſe have the clitoris ſo long, that it often projects forward, and, at firſt ſight, appears like the penis of the male; but it is not ſo ſituated, has no paſſage, and is leſs. If we ſuppoſe that the female Thevangue ſometimes has this ſmall muſcular body, equally projecting, it is not at all impoſſible, but that a traveller, not very attentive, and perhaps a little in love with the marvellous, may have imagined he has really ſeen them urine through that part. However, I ſhould be far from denying a fact, becauſe it was a little more or leſs out of the common order of nature. I only mention my ſuſpicions.

he ſcarcely runs four fathoms in a minute, which tardineſs originates in his conformation and habits; his legs and thighs, as well as man's, are apparently too long to run after the manner of quadrupeds; and it has always ſeemed to me, that when the one I had was obliged, by carrying ſomething in his arms, to walk upright, he went with greater freedom.

This animal has a modulation in his voice, a kind of whiſtling that is not unpleaſant. I could eaſily diſtinguiſh the cry of pain or pleaſure, or even that of chagrine or impatience: if, for example, I pretended to rob him of his prey, his countenance changed, and he inwardly uttered a tremulous, more acute, and painful tone. The Indian, of whom I bought mine, told me, that their mode of copulation was face to face, cloſe, and crouching on their hams.

The Thevangua differs greatly from the monkey in his exterior form, but more ſtill in his character and manners. He is

by nature melancholy, ſilent, patient, carnivorous, and noctambulous. Retired, and living only with his little family, he remains crouching all day, with his head reſting upon his hands, and his elbows between his thighs. But in the midſt of this ſleep, or ſtate of inertia, though his eyes are cloſed, his ears remain exceedingly ſenſible to all impreſſions from without, and he never neglects to ſeize whatever prey ſhall inconſiderately venture within his reach. Though I believe the glare of the ſun diſpleaſes him, yet I never could find that the pupil of his eye ſuffered any extraordinary contraction, or was fatigued by day-light. It is, without doubt, this happy conformation which preſerves him, though feeble and ſlow, from other ferocious beaſts, and gives him a ſuperiority over the leſs and nimbler creatures, on which he uſually feeds.

I kept mine, during the firſt month, tied round the waiſt by a cord, which, without attempting to untie, he ſometimes lifted up with an air of grief. I took

charge of him myſelf, and he bit me at the beginning four or five times, for offering to diſturb or take him up; but gentle chaſtiſement having ſoon corrected theſe little paſſions, I afterwards gave him the liberty of my bed-chamber. Towards night he would rub his eyes, then looking attentively round, would walk upon the furniture, or oftener upon ropes that I had placed on purpoſe.

A little milk, or very juicy fruits, were not diſagreeable to him; but this was a laſt reſource, he was only fond of ſmall birds and all ſorts of inſects. If he beheld game of this kind, which I uſed to tie at the part of the chamber oppoſite to him, or ſhew him and invite him to me, he would preſently approach with a long careful ſtep, like a perſon walking on tip-toe going to ſurprize another. When he was within a foot of his prey, he would ſtop, and raiſing himſelf upright, advance gently, ſtretching out his arm, then at once ſeizing, would ſtrangle it with remarkble celerity.

This

This little animal periſhed by accident. He appeared much attached to me; it was my cuſtom to careſs him, eſpecially after feeding: his return of affection conſiſted in taking the end of my fingers, preſſing them to his boſom, and fixing his eyes half open upon mine.

Of MONKIES (*a*).

IN moſt of the habitable parts of our continent, lying between the tropics, and a little beyond, we find ſeveral races of quadrumane animals all comprehended under the generic name of Monkies: I ſpeak only of thoſe of India.

In 1753, I ſaw at the houſe of the late M. Dupleix, then governor of Pondicherry, the ſpecies with long arms, and without tails, called Gibbon, of which M. de Buffon has ſince given a deſcription. I know nothing of his way of life in a ſtate of liberty, but from various information: I have reaſon to believe, that if his race ſtill exiſts in the peninſula, it is become very ſcarce. That animal, from his conformation, may be conſidered as forming the intermediate chain between the Monkey and the Orang Outang.

(*a*) The Monkey is called *Meymoon*, in Perſian; *Rooba*, in Arabic; *Hooroncooe*, in Tamoul; and *Bandoor*, in Indoſtan.

The

The Monkies moſt common in India, at leaſt thoſe that moſt willingly approach the habitations of men, have hair of a dirty earthy grey, the tints of which, in the upper part of the body, are ſomething deeper, and inclined to the olive; the belly and the face are almoſt white. This ſpecies may eaſily be tamed, and carried into diſtant countries. The largeſt of them ſeldom exceed two feet and a half in height when erect.

There are two other races, diſtinguiſhed by the beard and hair of the head, which ſurround the face like a kind of glory. This long hair, whitiſh on the one, and brown on the other ſpecies, is quite diſtinct from the colour of the reſt of the body; their tail is ſhorter too than that of the former race. They ſeldom ſtray from the rocks and woods, and the Indian jugglers do not often catch them, becauſe they find, that though very adroit, they are hard to tame, and do not live long in captivity. Their greateſt height, when

ſtanding, appeared to me to be ſomething leſs than three feet and a half.

The Baboon, with a ſhort tail and darker colour, has nearly the ſame height; but he is ſtronger made, has a longer muzzle, and more formidable canine teeth. He likewiſe reſides in lonely woods and among the rocks, but he is more induſtrious than the bearded Monkey to pillage the cultivated grounds. I have ſeen one of this ſpecies in India, brought from Mozambique in Africa, that was ſtout made, muſcular, and four feet high.

A ſixth race of Monkies have hair, which, on the head and ſhoulders, is very dark, but which becomes lighter and lighter in ſuch a manner, as to be almoſt white on the face, breaſt, and belly: with ſome, however, it is dark on their face too; their body is muſcular, but genteel; their tail exceedingly long, and generally over their back, ſo as to form a ſemicircle with the tip, which has a good effect. Their figure is not ſo clumſy, nor their muzzle ſo long

as

as that of the Baboon, but they are equally ſavage, have nearly as great a degree of dangerous laſciviouſneſs, and like him live ſecured in woods and ſolitary places, whence they make excurſions into the cultivated diſtricts. The talleſt I have ſeen were not above four feet ſtanding, but there are ſaid to be ſome higher. It is chiefly in the body of theſe animals that the bezoar is found, and which is, by many, ſuppoſed to be the moſt valuable (*b*).

I have been told, by Indian travellers, that beſides theſe, there are two other races of Monkies in ſome cantons of the peninſula, the ſmalleſt of which are ſcarcely a foot and a half ſtanding. I content myſelf with mentioning them only.

All theſe different Monkies, though apparently of the ſame genus, conſtitute ſpecies which are abſolutely diſtinct; for though they live in perfect liberty under the ſame climate, the ſame latitudes, the ſame cantons, and feeding on the ſame ali-

(*b*) The name of the Bezoar is *Bazboor*, in Perſian.

ments;

ments; they have received and tranſmitted, without confuſion, certain characteriſtic and ſtriking differences in their form, hair, ſize, &c. But without entering into details on their exterior, I ſhall endeavour to give ſomething like a preciſe picture of their mode of life, and the police obſerved among them.

Monkies differ in ſize, form, and ſtrength, but they are almoſt equally thieviſh, ſly, and miſchievous; wherefore they have been generally driven from the habitations of men. Conſidered, however, with reſpect to the reſemblance they bear to the human form, and the antics, humour and provident ſubtlety they poſſeſs, theſe imitative beings, notwithſtanding their defects, have ever been objects of admiration and even of amuſement to the moſt ſenſible people: thus they were brought to the wiſe Solomon in the ſhips of Tharſhiſh.

The Gentoos are perhaps, at preſent, the only people among whom theſe animals are ſuffered to live, with a bounty which they

they daily abuſe. In many places conſiderable herds, eſpecially of the ſecond race, have ſettled, as it were, in the midſt of them, having the roofs of vaſt antique temples appropriated to them, where they live and propagate in full ſecurity. In theſe places then, and among the fertile woods and mountains of this country, are the beſt opportunities of ſeeing and ſtudying them in a ſtate of liberty.

Every race of Monkies live in ſociety, and form a kind of horde, conſiſting of from fifty to two or three hundred individuals. Each has its chief, remarkable by his ſize and ſuperior deportment: he is indebted for his rank to his ſtrength and courage; and a habit of reſpect and fear ſeems to be preſerved towards him, even in old age, though not, perhaps, in decrepitude. This chief (which I ſhall call *Anoumantt*, becauſe that is the name of one whoſe exploits have been celebrated in the Indian mythology) marches or fights at the head of his ſubjects, and keeps them in the greateſt order;

order; his cry, geſture, or ſimple grimace, is immediately obeyed.

When I have been travelling, I have occaſionally entered theſe antique temples to repoſe myſelf, when my Indian dreſs gave theſe animals little ſuſpicion; for, notwithſtanding their apparent diſregard, they are exceedingly obſervant. I have ſeen ſeveral of them at firſt conſidering me, and looking attentively at my food: their eyes and agitation painted their inquietude, their paſſion to gormandize, and the ſtrong deſire they had to appropriate at leaſt a part of my repaſt to themſelves.

As theſe ſort of rencounters were amuſing to me, I always took care to provide myſelf with parched peas; at firſt I would ſcatter a few on that ſide where the chief was, and he would approach by degrees, and collect them with avidity. I have afterwards preſented my hand full; and in the places moſt ſanctified, where they are accuſtomed to ſee none but pacific men, who make a conſcience of diſturbing them, the

the chief would venture to approach, though at firſt ſideling, and fixing his eyes upon me, to divine, if I had not ſome ſiniſter purpoſe againſt him. Preſently become bold, he would ſeize the thumb of the hand, in which I held the peas, with one, and eat with his other hand, ſtill keeping his eyes fixed on mine. If I laughed or ſtirred, he would break off his repaſt; and, working his lips, make a kind of muttering, the ſenſe of which his long canine teeth, occaſionally ſhewn, plainly interpreted. When I threw a few at a diſtance, he ſeemed ſatisfied that others ſhould gather them up; but he grumbled at, and ſometimes ſtruck thoſe that inconſiderately came too near me. His cries and ſolicitude, though in part the effect, perhaps, of greedineſs, apparently indicated his fear leſt I ſhould take advantage of their weakneſs to enſnare them: and I conſtantly obſerved, that thoſe which were ſuffered to approach me neareſt, were the well-grown ſtrong males; the young and the females were always obliged to keep at a conſiderable diſtance.

The care and tenderneſs of the mothers toward their offspring did not appear leſs conſpicuous: they held them under a proper obedience and conſtraint; I have very often ſeen them ſuckle, careſs, cleanſe, and ſearch the vermin of their young; and afterward crouching on their hams, delight to ſee them play with each other. They would wreſtle, throw, or chaſe one another; and if any of them were malicious in their antics, the dams would ſpring upon them, growling, and ſeizing them with one hand by the tail, correct them ſeverely with the other. Some of them would immediately try to eſcape, but when they were out of danger, would approach in a wheedling and careſſing manner, though ever liable to relapſe into the ſame faults: in other caſes, each would come at the firſt cry of the dam. If they removed to a little diſtance, the young would follow gently; but they mounted on her back, or rather hung by embracing her under her belly, if it was neceſſary to go ſwiftly.

They

They are all very ſuſpicious, but as they are ſtill more greedy, it is not difficult to procure them without noiſe. I have ſeen a juggler employ a very ſimple method to catch them: he choſe a by-place near their haunts, and faſtened a copper veſſel, the mouth of which was about two inches in diameter, to the foot of a tree, then removed to a diſtance, after ſcattering ſome grains that were ſoon picked up. A quarter of an hour after he brought more, which were not ſuffered to remain long. The ſame was repeated a third time, but he was leſs ſparing of his grain, eſpecially around and within the pot, in which were fixed five or ſix running knots, croſſing each other in all directions. He had ſcarcely hid himſelf, before ſeveral Monkies and their young ran to try who ſhould get the firſt. They had ſoon emptied the veſſel, but two hands were caught. The juggler, ready to take advantage of the proper moment, did not give them time to diſengage themſelves, but ran and threw a carpet over them, under which he found two females and their young, for they hardly

hardly ever at firſt abandon the dam. This man kept the two young ones only.

The conduct of the free Monkies is remarkable towards ſuch as become captives: if one is chained in their neighbourhood, eſpecially of the ſociety to which he belonged, they will try various means for ſome time to procure him his liberty: but when their efforts are ineffectual, and they have ſeen him daily ſubmit to ſlavery, whether it be ſuſpicion, contempt of his embarraſſed air, or whatever motive elſe, it is certain, that ſo far from admitting him among them, they will fall upon and beat him unmercifully, if he ſhould eſcape, and pretend to join them, after having lived too long in confinement.

They are generally peaceable enough among each other: in extenſive, ſolitary, and fertile places, herds of different ſpecies come, go, and ſometimes jabber together, without diſturbance or confuſion of race. However, if adventurous ſtragglers ſeem deſirous of ſeeking their fortunes on the

the trees, countries, or places another herd has appropriated to itſelf, they immediately unite to ſuſtain their rights of poſſeſſion with vigour. I have had no opportunity of ſeeing any of their moſt ſerious encounters, but I will relate a little affair which I ſaw, and of which M. de Maiſonpré, before-mentioned, and ſix other Europeans were witneſſes.

Several herds of the ſecond ſpecies, mentioned at the beginning of this article, were ſettled in the encloſures of the Pagodas of Cheringam. One of the long-bearded Monkies had ſtolen in, and was ſoon diſcovered. At the firſt cry of alarm, many of the males united, and ran to attack the ſtranger. He, though ſuperior in ſize and ſtrength, and one of the moſt vigorous among his own ſpecies, ſaw his danger, and flew to attain the top of a pyramid eleven ſtories high, whither he was inſtantly followed, and ſeemed ready to be aſſailed on all ſides; but when arrived at the ſummit of the building, which terminated in a very ſmall

round dome, he placed himſelf firm, and taking advantage of his ſituation, ſeized three or four of the moſt hardy, and precipitated them to the bottom. Theſe proofs of his proweſs intimidated the reſt, and after much noiſe they thought proper to retreat. The conqueror remained till evening, and then betook himſelf to a place of ſafety.

Monkies are all libidinous to a diſguſting exceſs. The Anoumantt of each troop ſeems, above all others, to reſerve the right of exerciſing his concupiſcence at pleaſure. I have ſeen him often, after eating the grain I have given him, begin his ſports within four paces of me, and before the reſt of his ſociety, who remained good-natured ſpectators. But I have always remarked, that the other males, though very ſtrong, have taken their companions a little aſide. If the Chief ſees them, and does not approve their pleaſures, they ſeparate at the ſound of his voice. I am, however, led to believe, that he does not reſtrain the lubri-

city

city of others, but when he himſelf finds remains of deſire ſufficiently ſtrong to awaken his jealouſy: when he is thoroughly ſatisfied, he does not ſeem to hinder them from doing the ſame. And though under theſe circumſtances the ſtrong Monkies take care to remove to ſome diſtance from the Anoumantt, others, weaker in gradation, uſe the like precaution with reſpect to them. As to the females, they are always ready to conform, eager to ſatisfy their deſires, and never trouble themſelves about by-ſtanders, except when they are afraid of being moleſted.

They copulate after the manner of moſt quadrupeds: it is pleaſant, in theſe moments, to behold the animated vermilion tint, the grimaces, the coquetteries chiefly of the female: if, for a moment, their changeable countenance ſhould be fixed, it only expreſſes, more forcibly, the fire by which they are devoured. When their paſſion is allayed, each, as if in emulation, is eager to hug, ſcratch, ſearch, and eat the

vermin of their friend. Theſe laſt careſſes, which are tokens of ſolicitude, tenderneſs, and gallantry, are obſervable among the women of many ſavage people: affected by the ſame ſentiments, they expreſs them after the ſame manner.

The modulations of voice in the Monkey are the very reverſe of melodious; yet muſic, or if you pleaſe, the noiſe of inſtruments, beat or touched in equal time, ſeems to make a powerful and agreeable impreſſion on their organs. Every time that Indian, and ſometimes when European ſoldiers, march to the ſound of inſtruments, either near the temples or places where they are a little familiarized, or even in the uninhabited cantons, immediately young and old, male and female, run to the edges of the rocks, or the extreme branches of trees. The old ones crouch and admire, trembling a little; but the others utter gentle cries of tranſport, jumping and gambolling in proportion as ſuch a noiſy ſymphony approaches their ears. M. de Maiſonpré,

ſonpré, who uſed, with me, to amuſe himſelf with this ſingular ſpectacle, obſerved, that hereafter ſome new Orpheus, who had the art of ſeizing the tones which moſt powerfully affect theſe animals, may enter their woods and return, followed by this groteſque group. This has an air of pleaſantry, but in a limited ſenſe is not improbable. We find, by obſervation, many animals, ſuch as ſerpents, elephants, camels, and others, upon which proper airs produce certain effects: thus the generous horſe at the ſound of the trumpet, chafes and bounds with joy.

The mountains and woods which abound in pulſe and wild fruits, furniſh plenty of ſubſiſtence to different ſpecies of Monkies; beſide, that moſt of them might, in caſe of need, become carnivorous, ſince, in a ſtate of liberty, they willingly, and by preference, eat eggs and inſects. They do not want reſources for life then; but had they twice as many, the ſtolen morſel is with them always the

ſweeteſt.

ſweeteſt. Never ſatisfied with what nature, equally beneficent at all times, affords, they ſeldom miſs an occaſion to ſteal whatever they can from houſes, or at leaſt to maraud in the gardens and cultivated lands.

However, as they run ſome riſque in ſuch excurſions, and as they are acquainted with many of the precautions taken againſt them, either by inſtinct or experience, from which they have ſometimes had ſevere leſſons, every thing is conducted with the greateſt order. Some of them, that, no doubt, are entitled to a ſhare, ſquat among the rocks, or on the tops of trees, hiding themſelves among the branches, ſo as to ſee without being ſeen, where they very carefully keep watch, while the reſt tranſact their buſineſs. At the leaſt appearance of danger the guard gives a ſhrill cry, and the robbers immediately eſcape with hands and mouths as full as poſſible.

Many

Many of the Monkies, eſpecially thoſe of the ſecond ſpecies, being incapable of diſputing the poſſeſſion of the places which are moſt abundant in wild fruits with the ſtronger race, have, as I have ſaid, fixed their reſidence on the tops of the ancient temples, whence they deſcend to the habitations of the pacific tribes of Indians, with whom they are actually become aſtoniſhingly importunate. They are not only obliged to keep every thing under lock and key, or the houſe is ſoon pillaged, but if one of theſe animals perceives a child by itſelf, with bread or fruit, he will often go and ſteal it; and if the child makes any reſiſtance, will ſhake him with an angry countenance, or perhaps give him a gentle bite. If a woman is drying grain in the ſun, ſhe is obliged to ſtand with a ſtick in her hand, not with an intention to hurt them, but becauſe a parcel of theſe thieves are ſometimes clinging to the tiles and walls, and others ſkipping round, all of which perfectly underſtand how to take advantage of the leaſt inattention. Thus,

while

while ſhe threatens or chaſes ſuch as ſeem the moſt enterprizing, others behind her watch the proper moment, and ſeize it with all the addreſs imaginable (*c*).

It is evident, a little powder and ſhot would ſoon rid them of ſuch troubleſome viſitors. This is often done by the Mahometans; but this expedient, eſpecially in temples, would draw down a thouſand curſes on the traveller's head, and might be attended with dangerous conſequences in thoſe countries, where the Gentoos are the maſters, or have an aſcendency by their numbers. I ſaw a French ſoldier receive two ſtrokes with a ſabre, and was with difficulty reſcued from the populace of Benglour, a town at that time belonging to Hyder Ali, and under the Mahometan adminiſtration, for killing a Monkey that had eat his food.

Enlightened, or induced by a ſucceſſion of new events, numbers of the Indians appear

(*c*) Ravens and Crows are almoſt equally embarraſſing to the Indians.

to

to have ſhook off many of their prejudices; moſt of theſe good people, nevertheleſs, conſider the miſchievous offspring of theſe animals, which have taken a fancy to reſide among them, or in their temples, as under the ſafeguard of hoſpitality and religion. Hence it is meritorious to protect and procure them the means of ſubſiſtence.

Formerly the charity of certain princes and civil officers went ſo far as to fix on lands, the fruits of which were abandoned to them: or to appropriate revenues for the purchaſe of grain, which was dealt out to them on certain days of the week. This benevolent diſtribution is ſtill practiſed in many places, and it is commonly in the courts of the temples at ſtated hours, where it is conducted with remarkable order. A kind of ſacriſtans come firſt, carrying fruit and grain crude and dreſſed, which they depoſit in heaps on the leaves of the bananier, placed along the gallery. The Monkies, in the mean time,

cling to the neighbouring buildings, and fix their eyes on this delightful ſight. The old ones crouch, jabber, and work their lips in ſilence; the young gambol, dance, and utter gentle cries of pleaſure, till, at the ſound of a bell, or other inſtrument, they all deſcend to the repaſt. For ſome minutes every thing paſſes very peaceably, to which, no doubt, the preſence of the Anoumantt greatly contributes, while he, with his mouth always full, flies from heap to heap, eager to taſte of all. Beſides, at firſt, each is ſo buſy to ſtuff himſelf, and fill his alforjas, that hands, jaws, all are abſolutely employed: but I have obſerved, towards the concluſion, the ſtrongeſt, in order to get a better ſhare, grumble, and even give ſlight blows to their neighbours on the right and left.

On a retroſpective view we find, that theſe animals, by their comprehenſion of the modulations of the voice, generally accompanied by geſture, collectively or individually obey, come, go, ſeparate, or unite,

unite, for one common end. They begin or leave to fight, place ſpies, and give each other aſſiſtance: the male and female provoke deſire by coquetteries; the young obeys the dam; in fine, each, as circumſtances vary, knows what is neceſſary to be done for his particular, or for the general good.

FINIS.